

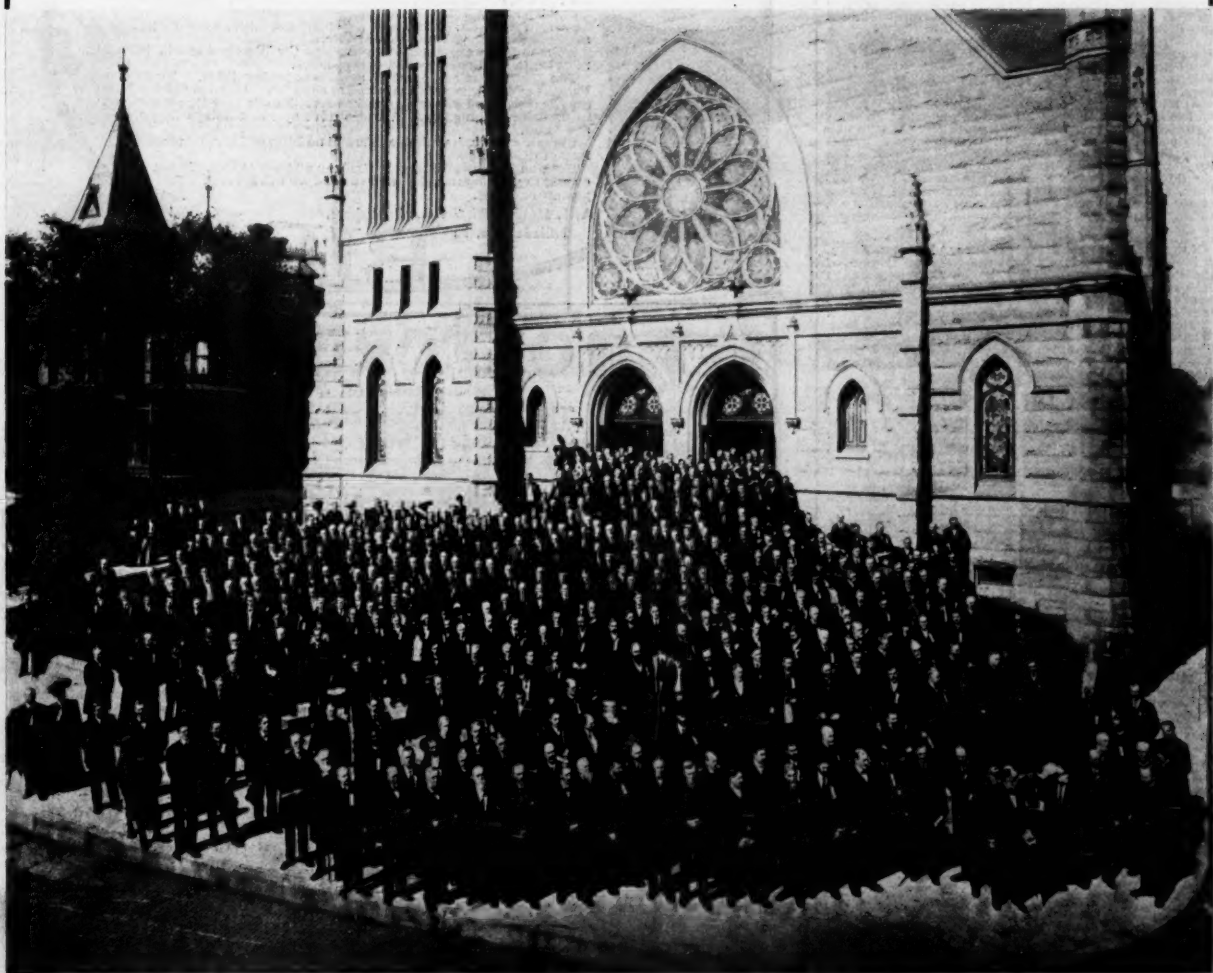


THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

29 October 1904

Number 44



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Sunday was the climax of the feast. The sermon by Pastor Kern on Christ as the only hope of the world, was strong and inspiring. Rev. W. C. Zumbstein's address on Benefits of foreign missions to the home church was instructive. Superintendent Eversz emphasized the need of thorough Christian education in these times of unrest. The church was crowded, even to the window seats. E.

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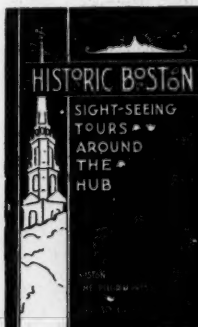
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Saturday
29 October 1904

and Christian World

Volume LXXXIX
Number 44

Event and Comment

THIS issue of *The Congregationalist* presents to the churches the continued story of the Des Moines meetings, written by men who caught their spirit and shared their enthusiasm. The value of these meetings to the denomination depends mainly on the intelligent comprehension and co-operation of the churches. The delegates at Des Moines represented only a small fraction of the churches, to which they will carry information of the sayings and doings of the council and the missionary societies. It will be some months before the reports of the council will be issued. If these epochal meetings are to issue in the good hoped for, it will be because the reports of them in *The Congregationalist* are studied by pastors and laymen, and made the topics of sermons and prayer meetings. It would be a foolish waste for the churches to neglect this great business of Congregationalists, whose duties and opportunities have been pointed out in addresses, discussions and resolutions by their chosen and ablest leaders. Wise pastors and deacons will be at least as faithful to the interests of Congregationalism to see that our reports are put before the churches as they are to see that the annual contributions for the missionary work of the denomination are collected.

AN incidental yet almost invaluable outcome of the joint meetings at Des Moines was the opportunity it afforded for men interested in specific lines of thought and endeavor to get together, compare notes and plan for the future. A number of such side meetings were held. The organization formed at Portland three years ago to promote a richer liturgical service among Congregational churches held its second meeting, elected new officers drawn from all parts of the country and surveyed the progress made during the last triennium. A group of earnest men concerned with Congregational church extension in cities formed a national organization with that vigorous layman, H. Clark Ford of Cleveland, as president. Ministers whose sympathies with wage-earners are specially warm soon found one another at Des Moines, and not only at the sessions of the council where the subject was considered and at the meeting addressed by Graham Taylor at the headquarters of the local labor unions, but during intervals between meetings consulted as to how Congregationalists may help to bridge the gulf between capital and labor. And by far the greatest single interest banding delegates together was that of a downright, purposeful, sane evangelism.

Perhaps the most notable meetings of the entire week were the impromptu ones which grew out of this common impulse. Thus a very desirable affiliation of men interested in common concerns came about simply because they had all been drawn from widely separated places to a common center. From this point of view alone the joint and extended meetings fully justify themselves.

ANOTHER great gain from mobilizing all our forces at Des Moines was the securing of a greater audience and a larger voting constituency for our two leading home societies than would be possible under other circumstances. The congregation which assembled at the meetings of the societies was practically identical with that at the sessions of the council. This meant more inspiration for the speakers and a wider dissemination of their messages. The business meetings profited too. Many a separate annual meeting of the home societies has drawn out a comparatively small voting constituency and important policies have been determined by a score or two of votes. At Des Moines over one hundred voters were at hand to express their judgment and preferences touching both officers and measures relating to the Home Missionary Society and the American Missionary Association. There are incidental disadvantages in the joint meeting, but in our opinion they are outweighed by the benefits, and we hope and believe that the joint meeting in some form or other has come to stay.

THE most serious division of opinion which came to the surface in connection with the Des Moines meetings related to the Congregational Home Missionary Society. The methods of its administration and its attitude toward the state societies were the subject of several extended and animated private conferences. The executive committee was well represented and its members defended stoutly the positions which they have been led to take. In view of this deadlock of opinion the final action taken at the public business meeting was doubtless the wisest, all things considered. The suggestion by some of the most radical critics of the administration that the executive offices be removed from New York to Chicago deserves more careful consideration than could have been given to it last week. But the society was instructed to appoint a committee of five persons entirely unrelated to either the national society or

to the auxiliaries, who will consider not only the feasibility of removal to Chicago but will investigate all matters relating to administration. If this committee can straighten out a difficult tangle it will put both the society and the churches under great obligation. Making all due allowance for shrinkage of legacies, and the draining away of money for increasing needs in self-supporting states, the fact that last year only \$104,151 were received from living donors while the expenses and cost of publications amounted to \$55,810, reveals a disproportion between gifts and expenses which, if it should continue, would seriously embarrass the society's business. The denomination as a whole must be made willing and eager to put its arms lovingly and strongly about the grand old Home Missionary Society and carry it forward to a more glorious future.

ST. LOUIS is gathering into itself many of the most wonderful things of this year of the celebration of the Louisiana Purchase, but it seems strange to put among them a celebration of the Lord's Supper. Yet a communion service was recently held there which perhaps is without a parallel in the history of the church. The International Convention of the Disciples of Christ called together in St. Louis over ten thousand delegates. Nearly nine thousand of them participated in the observance of the Lord's Supper in the Coliseum. The great hall in which the Democratic party last July nominated Judge Parker for President was crowded to the doors and many were unable to enter. Rev. Dr. J. H. Garrison, editor of the *Christian Evangelist* presided, twelve tables were spread in different parts of the hall with twenty-four loaves of bread and twenty-four gallons of wine. Four and twenty elders distributed the elements to one hundred and forty-four deacons. At the close of the service "twelve quarts" of money were received for the ministerial relief fund. We suppose that the hymns on this occasion were selected from the Book of the Revelation.

THE Protestant Episcopal Convention during the past week has done constructive work. After renewal of debate, it has come to agreement on a compromise canon respecting divorce and remarriage of divorced persons, which practically retains the present status with additional safeguards as to remarriage of the innocent party where divorce has been given for adultery. It has provided for a cope-stone to its judicial system by which

Our Churches
and the Council

The Joint Meeting
and the Societies

A Remarkable
Communion Service

Matters Collateral
to the Council

The C. H. M. S. and
its Constituency

Protestant Episcopal
Legislation

hereafter there may be appeal to courts of appeal corresponding in territorial jurisdiction with the newly created provinces. It has decided to group dioceses together in provinces with provisions for executive, legislative and judicial action within the same. It has ordered that hereafter relations may be established with churches which desire affiliation with the Protestant Episcopal denomination, but which are unwilling or not ready yet to adopt its liturgy and Prayer-book, such, for instance, as many of the Swedish congregations of the Northwest made up of former Lutherans. In addition, four missionary bishops have been appointed, and steps have been taken for further consolidation of the Sunday school interests of the Church. Rev. Dr. William R. Huntington complained last week that the convention had wasted time and done little. He must have spoken after a poor dinner or a night of disturbed sleep. The convention has impressed us as wide-awake, progressive and effective, especially when the numerical strength of new men in the convention is taken into account.

UP among the Shawangunk Hills beside the placid Lake Mohonk problems of State are discussed with freedom from partisan irritation even on the eve of a Presidential election. It would be impossible even for the hottest political opponents to show bitterness in the presence of that great-hearted host, Albert K. Smiley, which abides as a benediction over the distinguished guests who gather every October to consider the interests of the American Indians. Last week the conference was broadened, as it was last year, to include the consideration of our island possessions, Porto Rico, Hawaii and the Philippines. Such men as Professor Brumbaugh, Dr. D. P. Birnie and Professor Atkinson, men who from their recent residence and labors in these islands know the people, described their condition and prospects. Still, it was an Indian conference. Perhaps the most important action was that favoring the exclusion of the liquor traffic from the proposed new state into which the Indian Territory is to be converted. In response to a telegram President Roosevelt expressed his willingness to receive a deputation from the conference on this matter, and Rev. Dr. A. Grant Evans and Capt. A. S. McKinnon were sent at once to Washington to present the view of the conference. It is to be hoped that their mission will be successful.

ONE prominent object of the scheme recently adopted in England, for reconstituting Congregationalism, is to guard the door into the Congregational ministry and to open wider the door out of it. Heretofore any English Congregational church could ordain the man it called to its pastorate, and give him standing in the denomination. Once in, men without suitable qualifications become a burden to the churches when out of a pastorate, and increase the difficulty of providing support for those who through age or sickness are unable to continue in active service. The County Unions are now to become responsible

for the admission of ministers instead of single churches. They will also endeavor through committees to assist those who have proved incompetent to preach, to get out of the ministry into some other work. In this country Congregational usage has been for councils to be called to admit candidates into the ministry and to dissolve as soon as they have assumed responsibility for such candidates. Associations and conferences of churches with us correspond to County Unions in England. The conviction is gaining ground among us, as among our English brethren, that the usefulness of the denomination would be increased by committing the responsibility for the standing of ministers to permanent organizations of churches which employ them. By so doing, our churches as a whole would probably secure better ministers, take better care of them and exalt to higher honor the ministerial calling.

AS the controversy over the Education Act goes on in England, as the Passive Resistance movement increases in sweep and depth of feeling, and as men like Jowett of Birmingham and Clifford are haled before courts and dispossessed of their goods, the fact begins to dawn on men that the only solution of the education problem is the one that Dr. Dale long since pointed out—"absolute severance of religious teaching from the official syllabus of state supported schools." To this position Mr. Jowett now says he has come. The education committee of the National Free Church Council has formally approved the plan of the Welsh County Councils to defeat the working of the Education Acts—original and supplementary—and has urged the general committee of the National Council to pledge its financial and moral aid to the Welsh people. The plan of the Welsh County Councils in brief is this—to resign and throw upon the education department the direct responsibility for the management and maintenance of every public elementary school in Wales. Anticipating that the education department must fail to find either men or means for this service, the people then propose to use the chapels, halls and Sunday schools for education of children as they see fit, until such time as the British ministry ceases to tax them for schools where religious tests are imposed.

A COURT of Sessions, sitting in Edinburgh, by a vote of three to one has ordered that immediate possession of the property now held by the United Free Church be transferred to the Free Church adherents or the 'Wee Frees,' as they are called. The United Free Church's counsel argued that, inasmuch as they intended applying to Parliament for relief as soon as it sits again, could not the court postpone judgment until Parliament acted. The court ruled, however, that it had no discretion in the matter, and legal steps will now be taken, the end of which litigation no man can foresee, for it has been clear from recent reports from Scotland that, inasmuch as the Wee Frees had refused to arbitrate, and had been relentless and fanatical in their mood, the

United Free folk would retaliate, if not in kind, yet in a vigorous way, with justice and equity in mind. Since the Calvinistic Shylock demands his pound of flesh, and Portia's arbitrament is rejected, the victim prepares to make the process of collecting the flesh as unpleasant for the victor according to law as supplementary litigation can make it.

STATISTICS of the Interstate Commerce Commission just issued show that for the year ending June 30, 1904, the casualties on railroads in this country were 55,130, and that 233 were killed and 5,366 injured in excess of the year before. Since June 30 and especially within the past two months the record has been even worse and more appalling. President Tuttle of the Boston & Maine Railroad has a psychological explanation. It is not due, he says, to less careful administration or equipment of railways but, he thinks, to a sudden epidemic, as it were, of mental ill health, uncertainty, inability of employees to rise to obligations imposed upon them. Others attribute the record to the evils of railway consolidation and the forming of great systems, under which there is not the former careful administration of the roads. Others attribute the record to the increasing carelessness and faulty discipline of the employees as they pass from individualism into trades-unionism and become pawns moved about by trades unions officials, protected in their inefficiency and lawlessness by the strength of the collective organization, and not so easily disciplined by the railway officials. Whatever the cause the record is discreditable to us as a people—one that a European cannot understand—whether viewed as a matter of administrative pride or as a matter of sacrifice of human life. Apart from the losses of life involved, it is most shortsighted on the part of railway officials to permit such a record to go forth. Thousands who might travel will not any more than they can help until the risk of mutilation or death is lessened.

CONDITIONS in Panama, due no doubt to the inevitable difference in point of view of Latin Americans and our Commission governing the canal zone, which is headed by a military man, have become so acute that President Roosevelt has ordered Secretary of War Taft, a born diplomat, to proceed thither and compose the situation. Mr. Taft expects to take with him a retinue of officials, executive, legislative and diplomatic, who are expected to learn much about Latin Americans, as well as prove to the latter that our Government has no intention of absorbing the new republic, or of exacting conduct, or enforcing taxation within the territory ceded to us by Panama, which is not calculated to promote the best interests of all concerned.

Discussion of the ethics of our acquisition of territory for the canal from Panama and our recognition of the republic which broke off from Colombia, has been renewed during the past week by publication of correspondence of President Roosevelt and Secretary Hay, which, it is claimed by Democrats and others hostile

The Free Church Wins Another Legal Victory

The Mohonk Indian Conference

Secretary Taft to Panama

Guarding the Ministry

to the Administration, shows lack of veracity on the part of the President.

FRANCE'S House of Deputies, by a vote of 325 to 237, has approved the government's course in rupturing diplomatic relations with the Vatican and recalling the French ambassador. This followed a speech by the premier, in which he foretold a sundering of the Concordat between State and Church as the next and inevitable step. So much larger a majority than ever polled before by the Ministry on the issue involved, indicates the strength which the Ministry has as it begins this revolutionary chapter in French history. English and American Catholics may rave as they like at what they call the supineness of the French Catholics. The fact is that the French are distinguishing between clericalism and religion, and are backing both the premier and not a few of the more clear-visioned bishops in the separation of Church and State, confident that in France, as in the United States, it will work good to Catholicism.

RUSSIA'S naval operations seem to be fated to end in disaster, or to disturb the amity of nations. Her seizures of vessels and goods in the Pacific early in the war forced from Great Britain and the United States protests against rulings which, if she had not withdrawn then and pledged reparation, might have caused war. The fate of the Port Arthur fleet is well-known and the Vladivostok squadron—what is it, where is it? The Baltic fleet set sail for the Pacific last week, part of it to go through the Suez Canal, part of it around the Cape. It is a miscellaneous aggregation of craft, which some think will never make its appointed rendezvous, even if not molested by the Japanese *en route*; and few there be that predict anything but defeat for it, should it get to the Yellow Sea and be opposed to Japan's veteran and expert navigators and fighters. Political exigencies have forced it to the front. Most unfortunately while coming down through the North Sea the commander, in the night, very evidently on edge nervously and presumably mistaking the ships for Japanese submarines, fired on a fleet of English fishing boats owned in Hull, killing some men and damaging the boats. The English press, to their credit be it said, have taken the affair calmly and done nothing to fan the rising fire of English wrath; and if Russia makes prompt reparation, the incident will be closed. But such tactics by a responsible commander of a fleet, thousands of miles from the scene of battle, are peculiar to say the least.

KUROPATKIN again has shown his masterly skill in thwarting the Japanese and preventing them from reaping the full fruit of victory. Unquestionably, Russian losses in the ten days' strife along the Shake River are thrice, if not quadruple, the losses of Japan, but Marshal Oyama has not been able to drive the Russians northward, as he evidently planned to when the strife began

on Kuropatkin's turning south. In fact, both armies are at a standstill, each awaiting re-enforcements and preparing for another onslaught. Reports from the front sent by correspondents of Russia and other nationalities reveal an awful state of affairs in the hospital and Red Cross service of Russia; and while it is true that she is able to pour in new troops over the Siberian railroad at faster rate than it had been imagined she could, and while it is true that her soldiers are fighting most stubbornly, it also is true that between the high living, intoxication, and immorality of many of her officers, and the high rate of mortality among her privates, owing to defective treatment after injury, the odds are still with the army which has the best commissariat, the most scientific medical and sanitary service, the most temperate officers and privates, and the most ardent patriotism.

WE are of those who anticipate offers of mediation, sooner or later, that cannot be rejected. The masses of Europe, so far as they are vocal, are against the perpetuation of militarism; and in France Socialism has a whip hand which it can use to force the Republic to serve the cause of peace, when the time for protest comes. President Roosevelt is soon to issue preliminary communications to the Powers in recommending calling a second meeting of the Powers at The Hague; and although it is said that to do so while the war is on is folly, we doubt not that if Europe and America respond favorably, the two combatants will be also found in attendance. Such a conference, at such an hour, would tend to focus international public opinion in a way that could not be resisted.

KING VICTOR EMMANUEL III. is in some respects the ablest and most democratic monarch Europe has today. His intention is to give Italy and the Italians a far larger measure of liberty under law, more economic prosperity and truer human relations than they have ever known before. His instincts are toward liberalism, and his method, if left to himself, is opportunistic and evolutionary. Had he a strong Liberal and Republican party to deal with and to rely upon he could do much, but he is beset on the one side by a conservative Church which hitherto has refused to permit its constituents to exercise the suffrage, and on the other by radicalism in the form of Socialism. With more success than his father or grandfather he has been mediating between these extreme parties in the State, avoiding all needless irritation of the papacy, and conciliating it, and recognizing the Socialistic party by cabinet appointments and indorsement of not a few of its legislative schemes. Unfortunately for Italy, the radicalism of the Socialists, their recent excessive demands and open defiance of the representatives of the State, and their paralysis of industry over a large area as a mode of intimidation—all this is forcing the king farther and faster in the direction of an understanding with the papacy than he might otherwise have gone, and it is now intimated that for the Conservative Cath-

olics' support in the coming elections, he is prepared to recognize in a way the papacy's demand for a restoration of temporal power within a specified Italian area, but not in Rome. It is a suggestive rumor full of importance if true. As in Holland, so in Italy elements of society quite at variance on many issues will be forced into unity of a sort for the defeat of a common enemy, secular Socialism, hostile to both the State and the Church as at present constituted.

A New Day for Congregationalism

While still under the spell of the noble denominational meetings that have just ended in Iowa, those personally quickened by them may be inclined to overestimate their worth and significance. But we believe that the calmer judgment of history will rate them as little short of epochal in the development of American Congregationalism. As the years go on we shall see perhaps that more timely and important interests came to a common focus at Des Moines and a larger number of vital movements took their rise therefrom than can be grouped about any other national gathering of the denomination held thus far in this country.

Some went to the meetings looking upon them as a doubtful experiment in massing interests never before brought together on a common platform. Some went fearing that Congregationalism by and large throughout the country was on the ebb tide. Many went thither conscious that the springs of spiritual life in their own hearts and in the churches with which they are connected had run low. But if a man in all the multitude went away without an increase of denominational enthusiasm, a larger hope and confidence regarding the work Congregationalism is yet to do in this land and a humbling yet exalting sense of the personal mercies of God in Christ Jesus our Lord, he must be impervious to appeal and arguments, to the influence of great mass meetings, to the inspiration of joyous fellowship continuing day after day and, most of all, impervious to the touch of God's spirit.

We put at the front the quickening of Congregational convictions and impulses. Said a delegate from Connecticut on his way out to Des Moines: "I am doubtful about this present-day emphasis on denominational consciousness. It has always been somewhat alien to our body and I question whether it can be superimposed upon us." But from the moment that Dr. Bradford's gavel fell, calling the assembly—made up of tier after tier of messengers of the churches, prominent ministers, teachers, administrators and substantial laymen—to the impressive concluding service last Thursday night, no delegate escaped the impression of the constant presence of a subtle force binding men together with cords stronger than those of mere ecclesiasticism. We realized that, drawn from widely separated communities over the land, we were one in heart and purpose; that no sharp and far-cleaving lines divided us into sectional clans or theological groups, and, as the delegates looked round on one another, they could hardly

repress a feeling of pride over the privilege of belonging to such a company.

This consciousness grew as the meetings went on. Few had realized before, for example, how much Washington Gladden, with his breadth of sympathies, cared for Congregationalism. But when he said, in assuming the moderator's chair, that he could not think of any higher honor that could ever be bestowed upon him, it was a revelation of the estimate he has for the Church of his childhood and of his maturer years. It meant much, also, that prominent laymen from Boston, New York, Chicago, St. Louis and other great cities tarried day after day at Des Moines to take part in the daily programs, either as participants or as spectators. The array of college presidents and professors and of men who, as authors, are adding to the literary wealth of the world, was another testimony to the intensity and depth of the denominational loyalty.

Never has a National Council drawn and held so many of our representative men. They seemed to be there not so much because some of them had places on the programs, but because they felt that they could not afford to miss so memorable and influential a gathering; as if they really wanted the exceptional opportunity of fellowship which it provided and to be related to it in any way whatever in order that their own lives and interests might respond to its greatening touch. "This trip has cost me over \$100," said a prominent city minister whose voice was not heard at any of the gatherings, "but I am more than glad that I came." And he was but one of many thus minded.

Side by side with this denominational awakening we place the unmistakable enthronement of the spiritual life in the center of the council's thought. There was no frantic attempt to galvanize lethargy into life. It was the spontaneous overflowing of pent up desire, yearning and self-dedication. It found expression in several hastily arranged meetings at which the newly appointed committee on evangelism considered its work for the next three years. These meetings, free from all petty and mechanical conception of revivalism, were wonderful testimonies to the way in which God's spirit was working on the hearts of the rank and file and upon men like Drs. Hillis, Bradford and Lyman Abbott, who will have much to do with the shaping of this movement as it may come to expression in different parts of the country. Not only at these special meetings but from first to last in all the formal gatherings, both of the council and associated societies, there was a note of genuine, unforced spirituality. It glorified even the dull routine of business meetings; it allayed the spirit of controversy; it made even difficult tasks of reconstruction and modifications more easy. It may be in our Congregational churches the initial impulse to the revival for which so many have been looking and praying.

Still another marked characteristic was the disposition to secure a better outward framework for the freshly growing denominational and religious enthusiasm. To add the quality of efficiency to the liberty and the spirit of fellowship which tra-

ditionally have marked Congregationalism was the desire of many. It showed itself in the vote of the large majority to sanction the freer interpretation of the moderator's function. It showed itself in the appointment of a commission of nine sagacious men who possess initiative and insight, to consider what modifications of our polity are practicable in order to meet the demand of new times. It showed itself again in a resolute attitude toward all our benevolent societies in which sympathy for their work was joined with the desire, amounting practically to a demand, that they shall so adjust their relations to one another and so order their internal administration as to justify and receive the full confidence and support of every Congregationalist in the land.

Thus the council stood for a renewed denominational consciousness, for vital and aggressive religion and for a more modern and satisfactory organization of our Congregational forces. All this, we believe, means the dawning of a new day. Both action and spirit are to be interpreted from the broadest possible point of view. It is no narrow sectarian propaganda to which Congregationalists have freshly dedicated themselves. One of the beautiful stained windows of Plymouth Church auditorium, where the council met, represented Christ knocking at the door; that majestic figure, gently, urgently pleading for admittance, looked down upon the congregation day after day, and no one whose eyes rested admiringly upon it could go away from Des Moines after experiencing the cumulative effects of the series of meetings with any other desire than to make his own life, his own church, his own denomination, the door through which Jesus Christ shall pass into the troubled and fevered life of our modern world.

Anglican Ducal Effrontery

The Duke of Newcastle, the leading representative of the laity in the "Catholic" party in the Church of England happens to be in Boston just now, consorting with members of the Protestant Episcopal Church who think as he does. Irritated by some references to the complicity of the Archbishop of Canterbury in drafting and enforcing the much deplored Education Act passed by Parliament in 1902, which he saw in a Baptist clergyman's letter to the *Boston Transcript*, the duke freed his mind in the columns of the same journal. Besides denying that the Education Act worked any injustice to English Nonconformists, the duke indulged in such remarks as these: "With them (Nonconformists) hatred of the Church and of her creed has generally been stronger than love of their own belief. . . . The pinchbeck martyrdom of the 'passive resisters,' as they are called, is only taken seriously by the martyrs themselves, and would, I feel confident, be received by all lovers of fair play and common sense in this country with the same contemptuous amusement with which it is greeted in England." Bishop Grafton of Fond du Lac, also a "Catholic," the same day wrote to the *Transcript*, denying that Nonconformists' children were forced in

any way to listen to teaching that was disliked by their parents, or that there is any injustice or cruelty in the workings of the Education Act.

To the defense of Nonconformity and to renewed attack on the Education Act, at once sprang Rev. Dr. Reuben Thomas of Brookline and Edward Porritt of Hartford, Ct., an English trained journalist, thoroughly informed as to the history of the strife between the Anglicans and the Free Churchmen, and the long struggle for a system of education not priest-ridden, each of whom proved able champions of the Free Churchmen's position.

It is not surprising to find English and American "Catholic" churchmen talking with contempt and condescension of Nonconformists and in ignorance of actual conditions in England. The best answer to their contention is the fact that a leading journal of the Protestant Episcopal Church in this country, *The Churchman*, frankly admits that the Education Act and the policy of the Established Church with respect to education are indefensible; and that the sooner that legislation is altered the better for Anglicanism and for England.

No mood of toleration, or disposition to be courteous to Anglican prelates like the Archbishop of Canterbury and the Bishops of Hereford and Ripon, should deceive any one as to the fixed determination of Americans that such influence as the Church in this country exerts on public education must be moral and intellectual and not legal and political. So believing it can attempt to do all things it wishes to do, but by indirection and influence, not by authority.

Nor are Americans so ignorant of the animus and effect of recent legislation with respect to education in England and Wales as to be willing to sit uncritically at the feet of a duke simply because he is a duke, and accept his doctrine that men like John Clifford, R. F. Horton, F. B. Meyer and R. J. Campbell are pinchbeck martyrs, and that the Church of England has been generous in its treatment of the people's schools.

In so far as the Church of England has remained true to Protestantism, Free Churchmen have naught but gratitude for her existence, and if they are forced to feel bitterly toward her, it has been due to Anglican social and legal proscription. For the type of churchmanship which the Duke of Newcastle represents Free Churchmen do feel stern antipathy, and naturally so; but even in hating essential Romanism, their trust and reliance for a coming victory of Free Church principles, are not on the hatred they feel for the pernicious conceptions of truth and ecclesiastical organization which the Duke of Newcastle and the Church Union avow, but on their own love for their own belief with its simpler principles of justice and its primitive faith stripped of the mediævalism which both in doctrine and liturgy so hampers the great Episcopal churches, Roman, Greek and Anglican.

R. J. Campbell of City Temple, London, in his foreword editorial in *The Young Man*, the monthly journal which he will edit, describes the young men of the English-speaking world as apparently indifferent to the world-old questions about God, the soul, immortality and

duty. To meet this problem is the particular reason why he has added journalism to homiletics, for he wants a free platform with a wider area of influence than City Temple. Mr. Campbell believes that the mood of indifference can be altered, that young manhood today is readily responsive to truth that comes with a moral appeal, but he insists that the "rejuvenated religion must be conjoined to an ethical imperative that is its own evidence."

Our Ideals of Church Teaching

When the Church of Christ ceases to be a witnessing force in the world it is like spoiled salt, only fit to be cast out and trodden under foot of man. This witness is not a matter for the pulpit only. The congregation preaches better—or worse—in home and market-place than the minister on Sunday. The teaching of creed and sermon is a great power in the world, but the teaching of the life of Christians is greater. Our ideal of church teaching must include every member for conscious and unconscious teaching every day in the year.

All effective teaching of the Christian life must begin out of our own experience. The moment we attempt to say more than we ourselves know and believe, there comes a note of insincerity which mars our message. The first prerequisite is full experience of the life with Christ. One does not go to the infant class for teachers in the Sunday school. One does not expect a fully-rounded message from new converts. The preacher who has little experience of the Christian life has little help to bring to others. The ideal of teaching is a genuine Christianity reflecting in word and conduct the experience of the soul. The world is slow to listen to any man who cannot say with the apostle, "I know whom I have believed." Far better were a little testimony wholly genuine within its limits than a wide pretence of knowledge.

Behind this witnessing life of the Church is the teaching Spirit of God. The Church becomes an instrument in the hands of the Divine Spirit for the transformation of the world. Wise are we when we hold ourselves ready to receive new and larger experiences of life with God, when our words and deeds reflect communion with his Spirit, when in all humility yet with all enthusiasm we are ready to speak as well as live the faith.

For its highest efficiency the teaching of the Church requires that care and thought which successful men give to all the important concerns of life. It is quite true that we teach unconsciously, but it is also true that it is our duty to teach deliberately. The Christ that is revealed to our generation is the Christ revealed in Christians, and for the most part it is true that unless the world finds him in the lives and words of his disciples he will not be found at all. How then can we take thought for a fuller setting forth of the essential things of the kingdom? What carefulness of walk, what consideration of the needs of others will enable us to make the most of our witnessing opportunity? He who can suggest for his own life or for his brethren a better plan of witness has accomplished a great work for Christ and for his Church.

Our Handbook Topic for the Midweek Prayer Meeting, Oct. 30—Nov. 5. 1 Cor. 2: 1-16.

In Brief

Now then, Congregationalists, forward march!

The new era is to be one of soul-winning and world-saving.

We are not going to think less as a denomination, but we are going to work more.

Canterbury Cathedral needs repairs immediately, costing £14,000. Call in Mr. J. Pierpont Morgan. He wired and lighted St. Paul's Cathedral.

Students of commentaries on the Bible will appreciate this remark of a young minister on his pulpit preparation, "When I have got my text Delitzsch I will Matthew Henry it for myself."

Let the people who stayed away from Des Moines console themselves by reflecting that had they been there and attended every service they would have had to listen to not less than sixty hours of oratory.

Maine, Vermont, Massachusetts and Pennsylvania State Sunday School Associations have just held their annual meetings and we don't know how many other states. The Episcopal Convention in Boston also had a Sunday school day. The institution is not dying out just yet.

Archbishop Harty, Roman Catholic, and Bishop Henry W. Warren, Methodist, both praise the work of the United States in its task of educating and assisting the Filipinos. Administrators that can satisfy both Roman Catholics and Methodists must be able and fair men.

The Protestant Episcopal Church in the United States includes only eighty five Negro ministers with about 15,000 communicants. These facts suggest that the question of social recognition of Negroes by the General Convention, which has been discussed in the newspapers, is of minor importance.

In answer to many questions the author of *Out of Catholicism* published in a recent number of *The Congregationalist* speaks for herself on page 603 of this issue. We can assure our readers who have asked us who she is, that she is really the honest, true-hearted Christian girl she appears to be in the words she has written.

A Harvard Sophomore in a class taught by Prof. William James recently expressed atheistical views. "Ah," said the Professor, "you are a freethinker, I perceive. You believe nothing." "I only believe what I can understand," replied the youth. "It comes to the same thing, I suppose," said the author of *The Will to Believe*.

Helen Keller drew the largest throng to see her last week at the Louisiana Purchase Exposition in St. Louis that has gathered in a single assembly since the Exposition opened. Her eloquence and all that she incarnates of devotion on the part of her teachers and friends and patience and conquest by herself are said to have profoundly moved the great assembly. She is one of the great personages of this country, both because of what she has done, what she is, and the gospel of altruism and optimism which she preaches.

Conviction and imprisonment of a son of so distinguished an American as the author of "My country, 'tis of thee" for deliberate and long continued dishonesty while in charge of trust funds has shocked the people of Iowa, and especially Congregationalists, among whom he was prominent. There are those who would contend that the incident is symbolic of a marked declension in honesty among business men in this country. They would say that whereas one generation sang, "My country, 'tis of thee," this generation

sings, "My Self, 'tis of thee I sing—and for whom I provide, let others suffer as they may." We are not sure about this relative immorality, but we are sure that absolutely considered there is a terrible volume of "graft" and theft today.

There is a suggestive sentence in the report of the Protestant Episcopal House of Bishops on the industrial problem, made to the General Convention last week. It reads: "The question of the closed shop is like that of the closed church of the Puritan days. The laborer has learned from the capitalist to despise order and break law. He has learned from the Churchman to pursue the Dissenter with malice and violence." We are glad to have such men as Bishops Potter and Lawrence and the president of the House of Deputies of the Protestant Episcopal Church admitting frankly that the Church of England's attitude toward the Puritans was wrong and by implication that the present attitude of the Church of England toward Dissenters is equally so. We are free to admit that the Puritan theocracy in New Massachusetts was equally wrong in its intolerance and monopolistic attitude.

Council Cameos

J. E. ROY, whom West and East delight to honor for what he has done in times of war and peace.

A. H. BRADFORD, the able Kuroki of the council, calm under fire, rapid in assault, ready for service.

F. W. HODGSON, efficient pastor and host, dispenser of cordiality and comfort from the beginning to the end.

N. D. HILLIS, one of our Chrysostoms, with a ceaseless eloquence, now a rippling brook, now a rushing torrent.

A. L. FRISBIE, were he not the beloved pastor emeritus of the entertaining church, might easily be honored as blessed Old Uncle Sam.

CYRUS NORTHROP: if there are giants in Minnesota in these days, he certainly is Goliath—mighty in voice and wit and winsomeness.

C. H. TAINTOR, the financial war horse of the Church Building Society, keen-scented in obtaining dollars for the progress of the kingdom.

W. E. BARTON, a legal vivisectionist; had he gone a little further into the National Council's constitution he, too, had found its pulsating heart of service.

J. E. KIRBY, born a Northerner, by residence a Southerner; not a Georgia cracker, but the right man in the right place—the Atlanta Theological Seminary.

C. E. JEFFERSON, the New Crusader; a man of peace, but prepared for war. Our youths can fearlessly enlist under his unfurled Banner of the Cross and help to vanquish the Saracen of Sin.

C. H. RICHARDS, Charles I., never so effectual as when circulating afably among those whom the generous Church Building Society has favored with loans and grants, or those who want just such favors.

CHAIRMAN GOODWIN of the nominating committee: he may not know the intricate polity of the Methodist Episcopal Church, but he does know the best timber committee men in our growing Pilgrim-Puritanism east and west.

WASHINGTON GLADDEN, the noblest Roman of them all:

The peak that is nearest the storm cloud
Is nearest the stars of light.

OURSELVES, the largest council in the history of American Congregationalism, one in harmony, fellowship, service and progress:

When shall their glory fade?
Noble Four Hundred!

A Reason for the Faith that Is in Us*

III. The Truths of Christianity Unaffected by Modern Science and Philosophy

By R. F. HORTON, D. D., LONDON

There is a widespread impression which is yet, I believe, totally erroneous, that modern science has in some way disproved or discredited the Christian religion. It is our business now to point out that the four cardinal positions which have been stated as the essence of Christianity are certainly not affected by any discovery or truth of science. Indeed, it is a confusion of thought which gives even a momentary impression that these truths of the spiritual life can be disproved by the results or the methods of science.

It is, of course, obviously true that many scientific men repudiate or ignore the verities of the spiritual life; just as it is quite possible that some scientific men are deficient in reverence, in family affection, or in aesthetic taste; but this is purely accidental, and must no more be attributed to their science than any other defect which the students or leaders of science may be subject to.

It is far from being the case that great scientific men are irreligious or even un-Christian. Dr. Dennert of Berlin, has collected information about three hundred prominent men of science in ancient and modern times. He finds that two hundred and forty-two believed in God, thirty-eight gave no information, fifteen were either agnostic or inclined to disbelief, and only five avowed themselves to be anti-Christian materialists. These five make more noise than the two hundred and ninety-five, and their proclamation from the housetops that there is no God, and that the spiritual life is illusion, catches the ear of the modern world like the prayer of the muezzin from the towers in Constantinople. But it is one of the most important facts to be impressed on the careless and thoughtless modern mind that the five are not representative. They are merely sports of Nature, and it is a grotesque mistake to attribute their spiritual blindness to their scientific knowledge.

Of course, it is true that science does not prove the spiritual realities which are now under consideration, but neither does it disprove them. By its very definition, by the nature of its material and by its method, it is excluded from handling these things of the spirit. The old distinction—as old as Aristotle—between physics and metaphysics is still vital. Physics deals with the things which the senses perceive, metaphysics deals with those underlying and inscrutable principles which must be assumed in order to explain the physical, which can be explored and partly understood by methods of metaphysics, but which are from the very nature of the case beyond the reach of physical inquiry.

Now science is confined to physics in the Aristotelian sense. It cannot enter the realm of metaphysics and yet without metaphysics it could not exist—or, at least, it could have no validity. The difference between the two hundred and

forty-two scientific men who believe in God and the five who avow themselves anti-Christian materialists, is simply this—both parties are agreed as to the physical truths, as to the scientific facts, but the two hundred and forty-two recognize that there is a vast world of truth beneath and above and beyond, while the five do not recognize this. The five are color-blind or limited in their range, or if you will, callous and unrecap'tive to all that lies beyond their immediate observation and the methods to which they are accustomed. The five forget that by their scientific methods they are unable to explain such simple and obvious things as human affections and devotions. They forget that by their scientific methods no real account can be given of genius, not even of their own, such as it is. They forget that if they are to be restricted within the limits which they themselves impose, the world of mind, the world of morality, the notions of moral progress and of civilization are just as unreal as the spiritual realities which they definitely attack.

Now, if we take our four cardinal principles one by one, we may very safely challenge science to disprove any of them. The fatherhood and kingship of God does not rest on scientific evidence, but no scientific evidence can upset it. It rests, let us say, on the moral and spiritual nature of man. Man's own loyalty to the best he knows, his own reverence to his earthly father, and his own unutterable feelings towards his offspring, are the clew to his thought, and he is driven along lines which are rational and intelligible enough to the conviction that the Supreme Power which is responsible for the world is akin to the supreme faculties and affections of which he is conscious in himself.

If nature includes only physical things we could not infer God from nature. But if nature includes us ourselves, the human life, the mind, the experience, which come under our own observation, then we may say that nature herself witnesses to the kingship and fatherhood of God; nor can we set against the highest conclusions of the reason the mere witness of the lower realms of nature which we call physical.

Perhaps it is unnecessary to urge that man's sonship and brotherhood are not discredited by science, because this is the part of Christian truth which the unbelieving world accepts, at least in theory, and even fancies to be its own discovery. Here at any rate science reinforces a cardinal principle of religion. Whether science can prove the dogma or give effect to its beneficent operations is another matter. The sonship and brotherhood of men can hardly be effectual powers, apart from the Fatherhood of God, but science is willing to accept the idea of solidarity, and even Haeckel is glad to acknowledge Christianity so far as it is a force which makes for human brotherhood.

But when we come to the redemptive power of Christ we are confronted with

the settled prejudices which summon science to oppose Christianity. It cannot, therefore, too strongly be said that the redemptive power of Christ has always been and is today a fact of human experience which can be examined and tested. And Christianity in every age has rested on the inductive accumulation of such facts. "Seeing the man that was healed standing there, they could say nothing against it." If Christianity does not redeem and regenerate men its day is over. But if it does, those redeemed and regenerated lives stand as positive scientific facts which cannot be gainsaid.

In this connection science should be met with science, and scientific men should be induced to recognize that though their methods cannot explain the spiritual process by which Christ saves and sanctifies and trains human life, yet those lives and their rich results in Christian civilization and in missionary enterprise are indisputable facts which science is bound to take into account.

The life everlasting, again, is not proved by science, but at the same time it is not disproved by it. The science of all the centuries has added nothing to the initial difficulty which presented itself when the first dead body lay before the eyes and the astonished minds of men. "When a man dies shall he live again?" was a question put at the beginning, and everything seemed to answer, "No." And yet the belief that he should asserted and maintained itself. The body decomposing and blending with the dust was the strongest argument against immortality, and to the strength of that argument science has added nothing.

The decisive fact in human history which gave to the anticipations of immortality a solid basis, namely, the resurrection of Jesus Christ, is a historical event which rests upon evidence of various kinds. If the evidence is sufficient, science cannot upset it; and if the evidence is insufficient, neither science nor religion is really concerned with it. But such as the evidence was before the dawn of modern science, such it is today, neither strengthened nor weakened by the enormous strides that have been made in the knowledge of the physical world.

The argument, therefore, is that when the essence of Christianity is rightly apprehended and when the evidence for it in our moral and spiritual nature, in the facts of history and in religious experience is understood, we can very confidently say that science does not overthrow our religion. The very common impression to the contrary must be briefly examined in a concluding article.

Lady Henry Somerset, addressing the recent Congress of the Church of England at Liverpool, set forth the need of preventive work in temperance, and contended that the drunkard drank not to satisfy thirst, but to procure an effect upon the brain, hence cared little what he drank so long as the effect was produced. This, she argued, shows that the problem is not primarily moral, but a physical one.

*Third article in a series of four. Next week Dr. Horton will discuss the essence *versus* the accidents of Christianity.

"Out of Catholicism"—Fact or Fiction

A Supplementary Word or Two

BY AGNES E. RYAN

Before me are a pile of letters and a number of spirited editorials called forth by the small story, *Out of Catholicism*, published in *The Congregationalist*, Sept. 24. The letters are, for the most part, inquiries as to whether the story is founded on fact and may be taken as representative. It is interesting that not a few of the writers assert that *Out of Catholicism* has been in all essentials their own experience. The story is taken as a living experience and as impossible not to be believed. The letters are written apparently to make assurance doubly sure and to get further particulars concerning a significant matter.

The editorials, clipped from Roman Catholic papers, are of quite a different tone: they assert positively that the story is a fiction; that it is not true either in itself as a particular and individual experience or as a story of representative conditions; that such conditions do not exist, "save in Agnes E. Ryan's miserable imagination"; that "the person who purports to write the story" is a fiction and, further, that she never was a Catholic.

I am unwilling to gratify any petty curiosity about myself or to say anything against or about any particular section, church or individual. I am not desirous of stirring up any hornets' nest without reason. But I must say that I will stand by what I have said and its significance in *Out of Catholicism* and in this present article.

The story is not fictitious. It deals with a particular experience and is, I believe, representative. "The person who purports to write the story" is not a fiction, but, as a goodly number of people know, is very much alive, uses no pen name and has been a Catholic.

I wrote the story because I considered it significant and representative, with little thought of consequences, with no seeing far ahead; but with conviction at the time; with no ulterior motive; but with what may be called an unconscious faith that it was the right thing to do and that all must be well, as surely as right is right. So far I have lived thus and acted with this trust; I have taken a good number of decided steps, and all has been well.

I meant and mean no harm to any one; I meant to make no unjust accusations, but only to show that harm is done and wrong, and that they are calling out to be righted.

I write and wrote, not as an anti-Romanist, not as an offended and bitter opponent of Roman Catholicism, but as an opponent of any and everything injurious to the welfare and wellbeing of human life either kept down or left down by any great and responsible force. That force may be slavery, corrupt politics, money-greed, uncleanness, the degenerating tobacco habit, the liquor curse, soul-and-body-enslaving ignorance, or popery as I know it. That force may be age-old, deep-rooted and well supported, but so long as it is what it is I must be its opponent.

Roman Catholicism is a tremendous force in the world; it has strength in numbers and in unity; it has for the most part excellent material, susceptible to influence, impressionable, full of faith and faithfulness and simplicity, plastic, ready to be molded—and yet this great power, this Catholicism that holds millions in its palm and can do much as it pleases with all this humanity—what does it do? It seems to me that it supports the papacy; that it is a big system mainly political; that it is directly political and very indirectly Christianity; that as a political system it works admirably; as Christianity, a thing to live and die by, it fails utterly.

This is a personal opinion; I realize that it implies a grave charge; I do not pretend to know a great deal; I have not traveled much or

lived long. In dealing with this subject especially would I emphasize the fact that the whole source of my knowledge, as shown in the story, is from present-day Catholic men, women and children with whom I am acquainted; but not less would I emphasize this—that I believe things as I have seen and portrayed them are representative of the great middle or lower class to which I belong.

The article, *Out of Catholicism*, was put in story form to let readers make what they would of it. It is no attempt to portray Catholicism among the best educated and most intelligent of the land. It pretends to be nothing but the simple story of a simple and natural child brought up in the ignorance of religious matters which is general in Catholic families of her station.

Various points in the story have been quibbled over and assertions have been made. One of my critics has said, "The writer does not know, of course, that most Catholics have Bibles and that the pope desires them to be read." The writer certainly does not know it. No such desire on the part of the pope has ever been brought to her ears. Whatever may be true of most educated and intelligent Catholics she does not presume to say. What she does presume to impress upon her readers is the fact that Catholicism as portrayed by her does exist, and not in a few, but in the mass of the great middle and lower classes; that in her home and scores of others of good Catholics which she knows the Bible is never either read, quoted, spoken of, or in evidence; and that in the seven New England churches she has attended nothing has ever been said in her hearing, in her regular attendance at mass or at Sunday school, to lead her to read the Bible; and that Catholicism faithfully and conscientiously followed failed to satisfy her needs.

When Catholicism allows its followers the free use of their intelligence, when it lets in the light of day and reason, when it teaches Christianity, virtues, basic principles—for instance, that in order not to fear death it is more important to be honest, clean, self-respecting and noble than to depend on a priest's power of final absolution to insure salvation—then there will be small occasion for "fallen-away Catholics" to write stories, and, should such be written, they will be so far-fetched that they will fail to excite serious criticism. If *Out of Catholicism* smacked less strongly of reality, it would have been more tenderly dealt with.

To those who have expressed or feel solicitude as to the present spiritual welfare of the young girl they met in *The Congregationalist* on Sept. 24, I can say that nearly a year ago doubts and unrest and the sense of being adrift gave place to an inward peace and serenity, which, I believe, will not only be a barrier against further serious doubts and questionings, but will stand her in good stead in any adversity which may come upon her in the future.

This rest did not come in a year or two years; it has been gradual and unconscious for the most part. In Robert Browning's *Pippa Passes*, a little girl sings:

God's in his heaven,
All's right with the world.

Green trees, lovely flowers, blue skies, the eternal and wonderful ocean, the mysterious mind and soul of man, the power that keeps this planet in its orbit, all sang to her also:

God's in his heaven,
All's right with the world,

else she would have despaired.

It is not a small matter to abandon an in-born and ingrained religion. When the old foundations tottered to their fall, it was not

easy to build a new structure. Of necessity only sound timber could be used; and it was surprising how hard it was to get timber she could depend on as sound. But the house was to be her "lang hame" and she could wait. She sought nothing elaborate, only service, simple beauty and the comfort which is peace. She has the home, unfinished to be sure, but in it she abides.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Nov. 6-12. Some of God's Promises that Cheer Me. 2 Peter 1: 1-4.

A real good promise meeting ought to be what its name implies, and not consist of an address, however valuable, by the pastor or leader on the nature of God's promises and why we ought to rely upon them. And the phrasing of this theme is peculiarly personal. We are not to indulge in abstractions, but give free rein to the first person singular. This can be done without conceit and to the profit of every one, if we are only willing to be frank with one another and honest with our God.

Too often a promise meeting deals almost exclusively with promises of a certain type. Participants recite chiefly the promises to persons in trouble, affliction or bereavement. The Bible abounds in these, but they do not begin to comprise all the promises of God. There are promises to the strong, prosperous, the young, the ambitious as well as to the weak, the unfortunate, the infirm and aged. God has not only told us what he will do for us and in us under certain conditions, but what he will do through us. Search until you find some of these less frequently mentioned assurances of God's help and guidance. Meditate upon such royal verses as: "Greater works than these shall ye do," and "He that abideth in me and I in him, the same bringeth forth much fruit." Realize that God is as intensely interested in what you are to do for the world with his aid as he is in forgiving your iniquities and in sustaining you in the midst of deep waters.

Some present may have had a limited experience of the validity of God's promises. Let their outlook then be toward the future. An old lady used to mark her Bible with letters that excited the curiosity of those who saw them. Here and there the letter T would appear against a given verse, and again the two letters T and P, and when asked what they meant she said, "T means the promises I have tried and T and P the promises tried and proved." We can all take the coming week some great promise of the Scripture and try it from Monday morning to Saturday night, and perhaps by the end of the week we can testify to the proof of the promise. But if not, we can go on trying it, confident that no word of the Lord is void of power. Anyhow, it is a splendid way to live, casting ourselves again and again upon the comfort and inspiration of the rich promises which can never fail to buoy us up, to make us strong to do and patient to suffer the will of God.

At a recent meeting of Glasgow Congregationalists the striking statement in the conference was that of Rev. Ambrose Sheperd, whose fame as a thinker and student of social problems has been steadily increasing, that "some radical change in the organization of Congregationalism was becoming more and more of a necessity" both in Scotland and in England. In neither country is it making any marked progress, he thinks. The cause, he is sure, is that it is too much a one-man affair; results are expected from a one-man ministry which are impossible.

The Promise of the Initial
Days Sustained to the End

The National Council at Des Moines

The Twelfth Triennial Session Completed

A Series of Impressive
Addresses. Action of
Far-Reaching Import....

Our report of the National Council takes up the thread of the story day by day at the point where it was dropped in our last week's issue, and we go on from Saturday afternoon, Oct. 15, with our review of the sessions until their close on Thursday evening, Oct. 20. In this summary our aim has been a photographic reproduction of the successive stages and episodes in the progress of the meetings, rather than extended or *verbatim* quotation from the platform addresses and papers. In view of the fact that the program of the seven days included no less than seventy-three formal deliverances, ranging in length from twenty to eighty minutes, besides a large number of speeches not scheduled in advance, it would be impossible in a single issue of *The Congregationalist* to print them entire or any large portion of each. But we have sought to give the drift and spirit of each. In future numbers of *The Congregationalist* we expect to present several of the addresses, and to recur frequently in editorials and contributions to the subjects most at the front at Des Moines. Next week we shall print an article from Dr. Charles E. Jefferson of New York, reviewing the Council at a longer range than is possible at the moment, and suggesting ways of improving its future meetings.

In its unity, its enthusiasm, its high purpose, its hopeful outlook it has left all its predecessors far behind. Something has certainly happened to our Congregational brotherhood.—Moderator Gladden.

This council with the associated meetings has been the most significant and the most interesting religious gathering which I have ever attended in America. The addresses have been of the highest order and the spirit of the meetings has been excellent. The business has been conducted with dispatch and the principles of good common sense have prevailed. From the standpoint of this council, it seems to me that the religious outlook in America is very bright.

Minneapolis, Minn. CYRUS NORTHROP.

It was the largest, most enthusiastic, most harmonious, most distinctly spiritual and most useful meeting which I have known, and I have been eight times a member of the body.

It has proved that a united meeting of council and societies is the best for all concerned.

The program seemed, in parts, to be too full, but that was chiefly because so many speakers exceeded their time. They should have been called down.

Not a ripple of controversy was heard and not an ungenerous or ungracious word was spoken.

The council's desire and expectation of a real and vital spiritual awakening seems to me to be prophetic of what may be expected in the churches.

Montclair, N. J.

AMORY H. BRADFORD.

The council gave impressive illustration of the ability of Congregationalism to reach her goals, without the aid of lobbies, underground mines, or ecclesiastical politicians, by the free and generous use of her simple and democratic polity. The summons at every turn and in all sessions to the nobly spiritual could not

fail to give a distinction all its own to this council.

The absence of adolescence; the presence of strong men, saying and doing strong things; the frank recognition of difficulties and the equally frank purpose to master them; the evident consciousness of our denominational opportunity and the strong spirit of resolute determination to meet the chance; the unusual spirit of fellowship everywhere evidenced; these and a hundred other things give new courage and pride and faith. One is not altogether consumed by his enthusiasm who believes that the council marks a turn in the road and ushers in a new day for the faith of the sons of the Pilgrims.

The council is a ringing summons to every Congregationalist to seek those things which are above and to live in the Spirit.

Detroit, Mich. NEHEMIAH BOYNTON.

WHAT THE COUNCIL DID

It approved the proposition to join the United Brethren and the Methodist Protestants in the creation of a general council representing the three bodies and looking ultimately toward an amalgamation of them.

The overture from the Free Baptists to have a part in this scheme of union was accepted.

A liberal interpretation of the moderator's function substantially along the lines pursued by Dr. Bradford was indorsed.

A commission of nine was appointed to consider ways of making the Congregational polity more effective.

A committee of five was appointed to consider the federation of the missionary societies.

The home societies were asked to hold joint annual meetings.

A strong committee on evangelism was appointed, headed by Rev. N. D. Hillis, D. D.

A vote of sympathy with the movement looking for better conditions in the Congo Free State was passed.

An international congress for promoting the peace of the world was indorsed.

The United States Government was asked to enforce the Chinese Exclusion Law with more regard to the rights of educated Chinese coming to this country.

The council refused to place "colored" after names in the Year-Book of Negro churches in the South.

It established a committee on relations of church to problems of family life, including divorce.

It urged that strict examinations be made by ordaining councils before granting licenses to ministers.

It advised an adult course in Sunday school work and a committee to confer with the Publishing Society and with the International Sunday School Association officers on the matter.

It authorized committee on polity to prepare course of study for those wishing ordination.

It passed a vote of sympathy with Passive Resisters in England.

AN IMPORTANT BUSINESS SESSION

(Saturday Afternoon)

The ghost of the contest which occupied so many hours of the deliberations of the Worcester Council between the General Association of Alabama (colored), and the Convention of Alabama (white), for priority of recognition is evidently like the apparition in Macbeth, hard to down. An attempt was made to set aside the working agreement made at Worcester in 1889, by recognizing the association as the state organization and the convention as a local body.

It is only just, however, to Rev. B. A. Imes, the delegate from the General Association, to say that he did not himself press the claim to be the sole representative of the state, but it was the zeal of a delegate from Illinois, President Blanchard, that summoned the ghost from limbo. His resolution, however, was almost unanimously voted down and matters were left *in statu quo*. The happy feature of what threatened to be a revival of the old controversy was the hope expressed, both by Mr. Imes and Superintendent Gale, that in time the two bodies would unite.

The next business of major importance was the report on systematic beneficence, presented by Pres. S. B. Capen of the American Board. This report dealt with a practical movement growing out of the report of the Committee of Fifteen, which was accepted at Portland. This movement is incarnated in the appointment of Rev. Charles A. Northrop of Norwich, Ct., to the special work of promoting systematic beneficence in the interests of all the societies. After the reading of the report, Dr. Northrop was introduced to the council by Mr. Capen. The new secretary called the attention of the members of the

council to his recent pamphlet, *A Humble Petition*, and asked that it be accepted as Exhibit A; his present appearance before the representatives of all the churches, Exhibit B; his projected round of visits to conventions and local churches, Exhibit C. The appointment of this secretary for all the societies Mr. Capen declared the most effective means to make manifest to the churches the essential unity of all our missionary enterprises.

FEDERATION OF THE SOCIETIES

The report of the committee on the federation of the societies was then read by Rev. F. S. Fitch of Buffalo. The striking feature was a recommendation to the brethren to refrain from all further criticism of the societies and to leave them to work out reforms in administration without any external pressure or formulated advice from the council. This peace measure was passed without debate. The spirit of reform, however, banished from one quarter, showed its perennial vitality by appearing in another in a resolution offered by Prof. C. S. Nash of Pacific Seminary asking for the appointment of a Committee of Nine to investigate and report upon the centralizing tendencies which have simultaneously found expression in new departures in polity in different sections of the country, and the resolution was unanimously adopted.

The desire to expedite business seemed likely also, to pass a resolution, offered by Dr. W. E. Barton of Illinois, chairman of the committee to which the Iowa memorial had been referred, which reaffirmed all previous resolutions of National Councils relative to the unification of our benevolent societies and asked for reforms in administration in the interest of simplicity, efficiency and economy.

A brief debate brought out the fact that the

body which accepted Dr. Fitch's report could not consistently indorse the Iowa memorial and it was laid upon the table. It did not long stay there, however, for very soon it became evident that there was no genuine unanimity in regard to the "hands off" policy of Dr. Fitch's report. It was therefore reconsidered and referred to a new committee to report on Monday afternoon and to the same committee that portion of the Iowa memorial relating to the six societies was also referred. The other portion of the same document favored a yearly union meeting of the six societies and proposed an annual or biennial meeting of the National Council. This part of the memorial was ordered to be printed for general distribution and to be made the order for Monday at 3.30 P. M.

In the progress of the debate certain illuminative statements were made by Dr. McLean of New Haven, of the executive committee of the A. M. A.; and by Dr. John De Pen of Bridgeport, Ct., of the executive committee of the C. H. M. S., concerning the practical undesirability of some reforms suggested by previous councils. They also asserted that the really practical recommendations of the councils had been already complied with.

An appeal by one of its secretaries, Dr. Hawes, to include the Bible Society in the list of our denominational benevolences was followed by the report upon A Manual of Instruction for the Young read by Dr. F. L. Goodspeed of Springfield, Mass. It gave cogent reasons for not attempting to publish a council catechism, at least for the present, but to leave this field open for individual initiation.

The committee on labor through its chairman, Rev. F. W. Merrick of Massachusetts, presented an admirable series of resolutions which were passed with evident heartiness. Hon. H. M. Beardsley of Kansas City, then read a strong paper upon The Principles of Christianity Applied to Labor Problems. He clearly stated the problems and set forth with fine discrimination the real principles of Christianity. The fatal fallacies in many of the proposed solutions of the problems of labor and capital were fearlessly exposed. This negative treatment, however, was only an introduction to a discussion of what had been done by the entrance of the Christ Spirit into life, and of the greater works which are yet to be accomplished in Christ's name. In closing he emphasized the message of Jesus to men of wealth and the need of a translation of the gospel into the vernacular of everyday life. Mr. Beardsley is chairman of the upper house in the Kansas City Government and a deacon in a Congregational church; and his paper was received with evident marks of approval.

The report of the tercentenary celebration at Gainsborough, Eng., and the dedication of the John Robinson Memorial Church on July 11, 1902, was read by Millard Scott, the son of the late Dr. G. R. W. Scott, who, as the delegate of the council, took part in the various services of the dedication week at Gainsborough, and conveyed to England America's gift of over \$5,000, with greetings from the council and messages from President Roosevelt and other representative Americans. The report was a graphic account of an occasion of great historic interest and an affectionate tribute of a loyal son to a gifted and honored father.

The claims of Frankfort (Mich.) Assembly were then set forth by its president, Dr. H. C. Herring of Omaha, and his statements of the purposes of this new Congregational enterprise won for it general sympathy and approval.

Into this Saturday afternoon was crowded a great number of reports and in some of the debates there were threatening signs of the first storm period of the present council. The vigor of the assistant moderator, Judge Perry, who was in the chair during some of the most trying situations, made for dispatch and the council

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The Promise of the Initial
Days Sustained to the End

The National Council at Des Moines

The Twelfth Triennial Session Completed

A Series of Impressive
Addresses. Action of
Far-Reaching Import....

Our report of the National Council takes up the thread of the story day by day at the point where it was dropped in our last week's issue, and we go on from Saturday afternoon, Oct. 15, with our review of the sessions until their close on Thursday evening, Oct. 20. In this summary our aim has been a photographic reproduction of the successive stages and episodes in the progress of the meetings, rather than extended or *verbatim* quotation from the platform addresses and papers. In view of the fact that the program of the seven days included no less than seventy-three formal deliverances, ranging in length from twenty to eighty minutes, besides a large number of speeches not scheduled in advance, it would be impossible in a single issue of *The Congregationalist* to print them entire or any large portion of each. But we have sought to give the drift and spirit of each. In future numbers of *The Congregationalist* we expect to present several of the addresses, and to recur frequently in editorials and contributions to the subjects most at the front at Des Moines. Next week we shall print an article from Dr. Charles E. Jefferson of New York, reviewing the Council at a longer range than is possible at the moment, and suggesting ways of improving its future meetings.

In its unity, its enthusiasm, its high purpose, its hopeful outlook it has left all its predecessors far behind. Something has certainly happened to our Congregational brotherhood.—Moderator Gladden.

This council with the associated meetings has been the most significant and the most interesting religious gathering which I have ever attended in America. The addresses have been of the highest order and the spirit of the meetings has been excellent. The business has been conducted with dispatch and the principles of good common sense have prevailed. From the standpoint of this council, it seems to me that the religious outlook in America is very bright.

Minneapolis, Minn. CYRUS NORTHROP.

It was the largest, most enthusiastic, most harmonious, most distinctly spiritual and most useful meeting which I have known, and I have been eight times a member of the body.

It has proved that a united meeting of council and societies is the best for all concerned.

The program seemed, in parts, to be too full, but that was chiefly because so many speakers exceeded their time. They should have been called down.

Not a ripple of controversy was heard and not an ungenerous or ungracious word was spoken.

The council's desire and expectation of a real and vital spiritual awakening seems to me to be prophetic of what may be expected in the churches.

AMORY H. BRADFORD.

Montclair, N. J.

The council gave impressive illustration of the ability of Congregationalism to reach her goals, without the aid of lobbies, underground mines, or ecclesiastical politicians, by the free and generous use of her simple and democratic polity. The summons at every turn and in all sessions to the nobly spiritual could not

fail to give a distinction all its own to this council.

The absence of adolescence; the presence of strong men, saying and doing strong things; the frank recognition of difficulties and the equally frank purpose to master them; the evident consciousness of our denominational opportunity and the strong spirit of resolute determination to meet the chance; the unusual spirit of fellowship everywhere evidenced; these and a hundred other things give new courage and pride and faith. One is not altogether consumed by his enthusiasm who believes that the council marks a turn in the road and ushers in a new day for the faith of the sons of the Pilgrims.

The council is a ringing summons to every Congregationalist to seek those things which are above and to live in the Spirit.

Detroit, Mich. NEHEMIAH BOYNTON.

WHAT THE COUNCIL DID

It approved the proposition to join the United Brethren and the Methodist Protestants in the creation of a general council representing the three bodies and looking ultimately toward an amalgamation of them.

The overture from the Free Baptists to have a part in this scheme of union was accepted.

A liberal interpretation of the moderator's function substantially along the lines pursued by Dr. Bradford was indorsed.

A commission of nine was appointed to consider ways of making the Congregational polity more effective.

A committee of five was appointed to consider the federation of the missionary societies.

The home societies were asked to hold joint annual meetings.

A strong committee on evangelism was appointed, headed by Rev. N. D. Hillis, D. D.

A vote of sympathy with the movement looking for better conditions in the Congo Free State was passed.

An international congress for promoting the peace of the world was indorsed.

The United States Government was asked to enforce the Chinese Exclusion Law with more regard to the rights of educated Chinese coming to this country.

The council refused to place "colored" after names in the Year-Book of Negro churches in the South.

It established a committee on relations of church to problems of family life, including divorce.

It urged that strict examinations be made by ordaining councils before granting licenses to ministers.

It advised an adult course in Sunday school work and a committee to confer with the Publishing Society and with the International Sunday School Association officers on the matter.

It authorized committee on polity to prepare course of study for those wishing ordination.

It passed a vote of sympathy with Passive Resisters in England.

AN IMPORTANT BUSINESS SESSION

(Saturday Afternoon)

The ghost of the contest which occupied so many hours of the deliberations of the Worcester Council between the General Association of Alabama (colored), and the Convention of Alabama (white), for priority of recognition is evidently like the apparition in Macbeth, hard to down. An attempt was made to set aside the working agreement made at Worcester in 1889, by recognizing the association as the state organization and the convention as a local body.

It is only just, however, to Rev. B. A. Imes, the delegate from the General Association, to say that he did not himself press the claim to be the sole representative of the state, but it was the zeal of a delegate from Illinois, President Blanchard, that summoned the ghost from limbo. His resolution, however, was almost unanimously voted down and matters were left *in statu quo*. The happy feature of what threatened to be a revival of the old controversy was the hope expressed, both by Mr. Imes and Superintendent Gale, that in time the two bodies would unite.

The next business of major importance was the report on systematic beneficence, presented by Pres. S. B. Capen of the American Board. This report dealt with a practical movement growing out of the report of the Committee of Fifteen, which was accepted at Portland. This movement is incarnated in the appointment of Rev. Charles A. Northrop of Norwich, Ct., to the special work of promoting systematic beneficence in the interests of all the societies. After the reading of the report, Dr. Northrop was introduced to the council by Mr. Capen. The new secretary called the attention of the members of the

council to his recent pamphlet, *A Humble Petition*, and asked that it be accepted as Exhibit A; his present appearance before the representatives of all the churches, Exhibit B; his projected round of visits to conventions and local churches, Exhibit C. The appointment of this secretary for all the societies Mr. Capen declared the most effective means to make manifest to the churches the essential unity of all our missionary enterprises.

FEDERATION OF THE SOCIETIES

The report of the committee on the federation of the societies was then read by Rev. F. S. Fitch of Buffalo. The striking feature was a recommendation to the brethren to refrain from all further criticism of the societies and to leave them to work out reforms in administration without any external pressure or formulated advice from the council. This peace measure was passed without debate. The spirit of reform, however, banished from one quarter, showed its perennial vitality by appearing in another in a resolution offered by Prof. C. S. Nash of Pacific Seminary asking for the appointment of a Committee of Nine to investigate and report upon the centralizing tendencies which have simultaneously found expression in new departures in polity in different sections of the country, and the resolution was unanimously adopted.

The desire to expedite business seemed likely also, to pass a resolution, offered by Dr. W. E. Barton of Illinois, chairman of the committee to which the Iowa memorial had been referred, which reaffirmed all previous resolutions of National Councils relative to the unification of our benevolent societies and asked for reforms in administration in the interest of simplicity, efficiency and economy.

A brief debate brought out the fact that the

body which accepted Dr. Fitch's report could not consistently indorse the Iowa memorial and it was laid upon the table. It did not long stay there, however, for very soon it became evident that there was no genuine unanimity in regard to the "hands off" policy of Dr. Fitch's report. It was therefore reconsidered and referred to a new committee to report on Monday afternoon and to the same committee that portion of the Iowa memorial relating to the six societies was also referred. The other portion of the same document favored a yearly union meeting of the six societies and proposed an annual or biennial meeting of the National Council. This part of the memorial was ordered to be printed for general distribution and to be made the order for Monday at 3.30 P. M.

In the progress of the debate certain illuminative statements were made by Dr. McLean of New Haven, of the executive committee of the A. M. A.; and by Dr. John De Peu of Bridgeport, Ct., of the executive committee of the C. H. M. S., concerning the practical undesirability of some reforms suggested by previous councils. They also asserted that the really practical recommendations of the councils had been already complied with.

An appeal by one of its secretaries, Dr. Hawes, to include the Bible Society in the list of our denominational benevolences was followed by the report upon A Manual of Instruction for the Young read by Dr. F. L. Goodspeed of Springfield, Mass. It gave cogent reasons for not attempting to publish a council catechism, at least for the present, but to leave this field open for individual initiation.

The committee on labor through its chairman, Rev. F. W. Merrick of Massachusetts, presented an admirable series of resolutions which were passed with evident heartiness. Hon. H. M. Beardsley of Kansas City, then read a strong paper upon The Principles of Christianity Applied to Labor Problems. He clearly stated the problems and set forth with fine discrimination the real principles of Christianity. The fatal fallacies in many of the proposed solutions of the problems of labor and capital were fearlessly exposed. This negative treatment, however, was only an introduction to a discussion of what had been done by the entrance of the Christ Spirit into life, and of the greater works which are yet to be accomplished in Christ's name. In closing he emphasized the message of Jesus to men of wealth and the need of a translation of the gospel into the vernacular of everyday life. Mr. Beardsley is chairman of the upper house in the Kansas City Government and a deacon in a Congregational church; and his paper was received with evident marks of approval.

The report of the tercentenary celebration at Gainsborough, Eng., and the dedication of the John Robinson Memorial Church on July 11, 1902, was read by Millard Scott, the son of the late Dr. G. R. W. Scott, who, as the delegate of the council, took part in the various services of the dedication week at Gainsborough, and conveyed to England America's gift of over \$5,000, with greetings from the council and messages from President Roosevelt and other representative Americans. The report was a graphic account of an occasion of great historic interest and an affectionate tribute of a loyal son to a gifted and honored father.

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ferings of Nonconformists in England for refusing to pay the rates for schools in which their children were taught that their fathers were schismatics; and he compared this present resistance for conscience' sake to Hampden's refusal to pay the ship money and the attitude of the Revolutionary fathers to the importation of tea in the port of Boston. He also favored union of the Free churches, but especially union in a campaign of evangelism. He told of the efforts of his own church to reach the people in the poor tenements and public houses. He closed with the words: "Indifference to religion is not among the people, it is in the churches. The great need is to arouse our churches and to mobilize their forces for evangelism."

Dr. Dawson is deeply in earnest and his appeal given with the peculiar fervor which goes with Welsh blood profoundly moved the congregation.

THE COMMUNION

At four o'clock Plymouth Church was filled with reverent and expectant worshipers. The organ prelude was a fit preparation for the service and the singing by the congregation, led by the surpliced choir, of the hymn, "Beneath the cross of Jesus I fain would take my stand," was a revelation of the spiritual uplift of some of the new treasures of our hymnal. Dr. C. H. Daniels of Framingham, Mass., read some Scripture passages which reveal the heart of the gospel and Dr. Frisbie, the pastor emeritus of Plymouth Church, invited all Christian disciples to the table of their common Lord and offered the prayer of blessing. Dr. F. A. Noble offered the prayer of thanksgiving and gave the cup. The service was tender and deeply devotional. It was easy to enter into the spirit of worship because the church itself is something more than a good auditorium. It is a worthy "house of prayer."

DRS. DEWEY AND CADMAN

(Sunday Evening)

The counter attraction of Newell Dwight Hillis at the First Baptist Church, of Pres. Cyrus Northrop at the First Methodist and of the Christian Endeavor and young people's rally at the Central Christian, with such leaders of the young as Francis E. Clark, Don O. Shelton and Harry Wade Hicks, did not prevent a congestion at Plymouth, where Drs. Dewey and Cadman of Brooklyn spoke for the A. M. A. and C. H. M. S. in joint session. When *The Congregationalist* reporter entered the pastor's door he found the dark entry way to the platform blocked by the presence of some of the most distinguished members of the council, whose dignity and reputation were of no avail in procuring better seats, for there were none to be had. The press tables being inaccessible to the belated reporter, he made his way to the gallery of the Sunday school room.

As he walked along an upper passage way, he caught the first sight of the congregation and it was engaged in prayer. Such scenes are often impressive. Who has not been touched by those two historic paintings, the first prayer in the continental congress and the ordination of the first missionaries of the American Board? It could hardly be said that this was also an impressive scene. It would have been impossible to tell from the attitude of a majority of the congregation that it was the time of prayer and some of the most flagrant violators of the laws of good breeding in church were men of national reputation in the ministry. We have crying need of a committee on worship which will have enough holy boldness to tell our ministry how they ought to behave themselves in the house of God; and when they are converted they will be able to strengthen their brethren.

But the saving remnant in this assembly seemed to be the godly brethren of the local church and they are doing something at every session to strengthen the visiting ministry in

better ideals of worship. As heretofore, the choir, both in attitude and in the kind of music sung, were real leaders of devotion.

An adequate idea of the two admirable addresses given cannot be conveyed in a few words. Both will doubtless be printed by the societies represented. The dominant note of Dr. Dewey's plea for the black man was reality. Before the preacher had talked five minutes we knew that he had made careful preparation for this address by putting himself in the place of the man of darker skin. He was real, sane, simple and therefore powerful. In closing the address he revealed the depths both of his theology and personal experience. He has no faith in a gospel that goes with Jesus to the Mount of Beatitudes and stops there.

The only sufficient remedy, he declared, for the race problem, as for all the world's ills, is in a gospel that is strong with the truth and the passion born of a genuine understanding of the meaning of Calvary and the message of Olivet.

The hour was already late when Dr. Cadman began. His address was a noble utterance from first to last, and the closing passage was one of those inspirations in eloquence which come seldom, even on the platform of a National Council. The sources of inspiration to the speaker for this particular address were patriotism, Puritanism and the apostle Paul. We came away more devoted to country, more loyal to our Puritan principles, in closer fellowship with the passion of that man "who flooded the world with a great affection" because he had learned to "live by the faith of the Son of God" and to work under the power of a motive summed up in his declaration, "The love of Christ constraineth me."

THE REAL THING IN CHURCH UNION

(Monday Afternoon)

When at four o'clock on Monday the home missionary meeting gave way for a time to the council, all felt that the afternoon addresses had already made the session memorable; but a spirit of new expectancy was roused by these significant words from Dr. Gladden, "Brethren we have before us a most serious and important business and I shall ask Dr. Newman to lead us in prayer." The prayer closed with this petition: "Father, fit us for what we have to do, keep us from false decisions and let thy grace direct us in everything for the glory of thine own name. Amen."

When Dr. William Hayes Ward began to read the report of the council's committee on comity, federation and unity, one soon became aware that the young men's visions were to be matched by the old men's dreams. Passing over in our story much interesting history and going direct to the issue, the report recommended, first, that the council elect delegates to the proposed meeting of many denominations to be held in New York in November 1905, under the auspices of the National Federation of Churches and Christian Workers. This part of the report was unanimously adopted.

The second part had to do with the union of Congregationalists, Methodist Protestant and United Brethren. Dr. Ward asked that action upon this section be deferred until representatives of the two bodies seeking alliance with us be heard.

The representative of the United Brethren in Christ, Rev. Dr. W. M. Weekley of Dayton, O., was first introduced. He was the prime mover in an effort began several years ago to unite several of the smaller denominations, and his correspondence with Dr. Ward led to the opening of negotiations with Congregationalists. When our chairman on comity intimated to Dr. Weekley that we would like to be included in a scheme of union the speaker had the frankness to tell us that his first impressions were: "It won't work. The Congregationalists have too much heresy among

them." But when he reviewed the history of Congregationalism and remembered the goodly fellowship of its leaders from John Robinson to Henry Ward Beecher and Dwight L. Moody he concluded that union with Congregationalists was the kind he wanted after all.

Dr. Weekley told the story of the negotiations leading up to the Pittsburg meeting in February, 1903, and how at that meeting by prayer and patience and Christian statesmanship defeat was turned into victory. He explained the plan there formulated: first, federation, then, by a process of evolution, organic union when the way shall have been opened. He explained the system of government of his Church—thoroughly democratic, but with a connectional system which, through the advice of a stationing committee, secures to every church a pastor and to every pastor a church.

In particular, he said: "I want to make it clear to you that ours is not an episcopacy—although we have a bishop superintendent, elected every four years, we are not a schism, but the outgrowth of a revival movement. We believe that we can unite with you, if there are mutual concessions—some loosening up on our part, some tightening up on yours. We have one faith and we are marching to the same heaven where, in any event, we shall all be united brethren in Christ! But we ought to get together before we go to heaven. We owe it to ourselves, to the world and to Jesus Christ to keep on in this movement."

Long before he had finished speaking we discovered that in Dr. Weekley we had a man of strong and disciplined mind, fine spirit and magnetic presence, a real master of assemblies. When Pres. D. S. Stevens of Kansas City University arose to speak for the Methodist Protestants it seemed that there was little left for him to say not covered in the report of Dr. Ward and in the address of Dr. Weekley. But we did not know the man, nor had we conceived the movement in its deeper implications.

It would be impossible to report Dr. Stevens without doing him great injustice. Suffice it to say that he brought what was to most of his hearers a new vision of the whole subject of church polity, deeper, saner, truer than anything commonly cherished. He co-ordinated the life of the church with the new knowledge of the life of man, the social organism and the eternal laws of God.

As he went on from point to point, we knew that he spoke the truth, and the truth began to free us from the bondage of shallow sophistries and petty preferences exalted to the place of principles. He scorned compromise. He boldly said: "If a new union takes place, it must be in response to a new impulse. You say there is no ecclesiasticism fit for God's free men. Then make one, and we will move into it with you. To your clearness of view we would add the fervor of Christian experience. We have made a discovery—that the world is to be saved by passion. What is better today than a marriage of sanity with passion?"

These sentences, caught here and there, only in the faintest way suggest the sweep and range of Dr. Stevens's thought. The impression produced was profound. The message seemed the sure word of prophecy. We felt for the first time the real meaning of this movement and recognized it, not as something by the will of man, but as the moving of a mighty divine impulse by which we were being borne to ends better than our purposes and grander than our hopes.

When Dr. Stevens had concluded his address which, like the one preceding, had been frequently applauded, it was after six o'clock, and the members by all appearances were eager to vote, but Dr. Ward insisted that the vote be deferred, lest it might seem that we had been captured by the spell of fervid eloquence. So the assembly was dismissed to take time for reflection.



CHOIR OF PLYMOUTH CHURCH

The choir whose admirable music at several sessions delighted all delegates to the council, is one of the best organized and most efficient in the West. Its leader, Mrs. Weber is an earnest Christian and the personnel is remarkably high. It was pleasant to notice that at the communion service almost every one of these youthful singers participated.

DRS. JEFFERSON AND HILLIS
(Monday Evening)

A record-breaking audience convened in Plymouth Church Monday night, and late comers were obliged either to stand in the porch and crane their necks or repair to the overflow meeting, addressed by Dr. Dawson of London. There must have been no less than 3,000 persons in the house, at least a sixth of whom remained till midnight.

New York and Brooklyn pulpit leaders were again the main attraction, each supplementing the impression of the other, but differing widely as respects homiletical characteristics. Dr. C. E. Jefferson's subject was *The New Crusade*. His crisp, sinewy sentences, spoken quietly and giving the impression of large reserves of energy, went home like arrows; the effect was cumulative, and admiration was divided between the force of the thought and the finish and polish of its presentation. He defined the new crusade as the war of the young people of the nation against the armies of vice and crime. Passing in review the military virtues—heroism, endurance and others—he showed how these were all needed in the fight against lawlessness and dangers in high and low places which threaten America. "The Star-Spangled Banner may yet be torn to tatters by the winds from the deep caves in human hearts. It has not yet been proved beyond doubt that this is a government of the people, for the people and by the people."

Only that militant hymn, *Onward, Christian Soldiers*, could, in the judgment of President Northrop, voice the feeling aroused in every heart by this address, and 3,000 persons, closely packed together, arose and sang it fervently.

Then Dr. Northrop said, "Dr. Hillis will now take command of this army and plant the flag on the heights." With alacrity the Brooklyn minister sprang to the fulfillment of his task and for an hour his easy impassioned oratory flowed on. His theme, *One Hundred Years of Home Missions*, was illuminated not alone by historical study but by the rich harvestings of his recent extended trip through the West. He made the points that the missionaries are the real builders of commonwealths, that they stand for noble, educational ideals, that the home missionary movement is corrective of all doubt touching the efficiency of Christianity; that it produces the highest kind of patriotism; that it has developed our institutions and exalted evangelism.

Perhaps the most effective passages were those in which Dr. Hillis referred to his early years in Iowa, his love for its schools,

colleges, churches and people, and his modest recital of what he did when a boy of nineteen years in planting scores of Sunday schools throughout western Nebraska and Wyoming, was a revelation to most of his auditors who had looked upon him exclusively as a metropolitan divine. He paid his respects to Professor Bourne's critical treatment of Marcus Whitman's ride and quoted the remarks of a bluff Canadian to him last summer. "O, Bourne—that book from which no scholar ever returns."

Dr. Hillis's closing passage was an impassioned appeal for a forward evangelistic movement on modern lines but emphasizing the old unchanged facts of sin and of God's love in Christ.

MODERATOR'S WORK DEFINED

Instead of following up Dr. Hillis's hint given at the close of his noble address on Monday evening, with reference to going out as a body into the streets and saloons of Des Moines as a rescue and gospel band, the council employed the two hours until midnight in transacting some of the most important business of its entire session. Considerable Congregational history was made in those two intense hours. First came the report of a committee of three appointed to define the province of the moderator.

The report was carefully and skillfully drawn and stated impartially the three interpretations of the moderator's office which might be made: (1) *the historical* that he is a presiding officer only; (2) *the advanced* that he should give all his time between sessions to the service of the churches, and (3) *the moderate* which would enlarge his functions to a reasonable degree. The report ended with this resolution:

Resolved, That in view of the widening opportunities of Congregationalism and its increasing desire for fellowship through denominational representation, it is the sense of this council that the moderator interpret his position generously, as having in addition to presiding duties, a representative function; that visiting, upon invitation, churches and associations so far as he may be able and disposed, addressing the churches, if in his judgment occasion requires it, and in general serving the churches, be regarded as his prerogative. But it is understood that all his acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as there is weight and force in the reason of them.

(Signed) N. BOYNTON.
A. L. GILLET.
C. S. NASH.

The applause following the reading of the report showed clearly how the tide was running, but those who had objected to Dr. Bradford's interpretation of the office were not going to let it sweep the assembly away without putting on record their individual convictions. First, Rev. C. S. Sargent of Wichita, Kan., one of the sponsors for the memorial of his local association, which asked for the definition of the office, took the floor. No one could object to the tone of his remarks, which were thoroughly unrestrained and Christian. His objection was not personal, but he much preferred that when the moderator spoke it should be as a pastor of a church rather than as intimating any ecclesiastical relation to all the churches. Mr. Sargent shrank from being obliged to accept or perhaps to defend such utterances.

The only rejoinder to Mr. Sargent came from Rev. E. L. Vincent of Galesburg, Ill., who said that he had been cheered by the moderator's letters and that he was not willing to forget or forego one word of them.

Then Dr. W. E. Barton of Oak Park, Ill., made a strong argument in favor of a strict construction of the functions of moderator. He asserted with lawyerlike skill that constitutionally no other position is tenable than that the moderator is simply a presiding officer, and that as each council dies with its own adjournment, it cannot give to its moderator power which it does not itself possess. The situation was quite acute, when Dr. Bradford arose and spoke as follows:

I had not expected to be present when this question came up, for fear some of you might not speak freely when I was here, but the matter came up at this session, and I wish to make a brief explanation. If our rules are so difficult to understand, then it is high time we were making them clear. Whatever I have done has not been done with my eyes shut. When I turn to the constitution I find that it does not state all things in specific terms, but I read that all officers shall hold their offices until their successors are elected. I want to say two things. I have nothing but gratitude for the kindly words which have been said and for the criticisms. I simply asked myself, "Are there not some duties which I might perform for the good of the Church in general?" And, believing I had found some, proceeded to do them. I went to no church without invitation. I have always told the deacons in my church that they were acting as servants, and I so considered my office as moderator.

The third remonstrant, Rev. E. M. Cousins of Thomaston, Me., claimed that the new interpretation would exclude from the mod-

eratorship laymen of the type of the late Nelson Dingley and Justice Brewer, and that this result would be unfortunate indeed. When the question was put to vote, the report of the committee was unquestionably and enthusiastically carried, though there were a good many noes in various parts of the house.

ANNUAL COUNCILS DISAPPROVED

A somewhat discursive discussion ensued in reference to the holding of another council next year or the year after in connection with a suggested joint meeting of all of the societies. A committee consisting of Drs. Barton and Brown and Judge Perry had brought in this recommendation, but President Capen of the American Board objected to trying such an experiment until the plan suggested by the Committee of Fifteen at Portland three years ago of two meetings, one for the Board and one for the home societies, one in the East and the other in the West, had been thoroughly tested. So that part of the proposition which included the American Board was negated by a majority vote.

There was practically little sentiment in favor of an annual gathering of the council; no one rose to champion the idea, but considerable random discussion was indulged in and the matter did not come to a clear-cut issue, though if the question had been put on its own merits purely the votes in favor of an annual meeting would have been few.

The last item of business as midnight drew near was the report of a Committee of Ten of which President Slocum was chairman, to which had been referred all matters relating to the federation of the benevolent societies. It reported as follows:

Resolved, That in view of the numerous and complicated questions, legal and otherwise, involved in the consideration of the matter of a closer relation of our six benevolent societies, and in view of the length of time demanded for a careful investigation of all the data which would of necessity come in for consideration;

We recommend that the whole question be referred to a committee of five which shall confer with the officers of all the societies, with those who desire some change in the organization of our benevolent work, and having secured the opinion of competent legal counsel, shall bring in a report at the next meeting.

The report was unanimously adopted without debate.

SUNDY BUSINESS

In the business session which followed the evening session of the A. M. A., Dr. F. A. Noble rendered his report as a delegate to the Yale bicentennial. The motion was passed, after discussion, that the resolution placing the Bible Society in an approved list with our six societies be reconsidered and referred to a committee of five, with the understanding that the Bible Society was to be heartily commended and sustained, but that it was going too far to rank the claims of any society in the same list with the six (or perhaps seven) for whose maintenance we are solely responsible. At a later session the matter was tabled. Perhaps these night sessions were needful to keep the brethren from overmuch of religious enthusiasm. If we did "become exalted beyond measure," this thorn in the flesh brought us again to our sober senses.

THE COLLEGE CONFERENCE

(Wednesday Afternoon)

The special College Session of the council at Plymouth Church had as counter attractions the woman's meeting at the Baptist church and the meeting of the Home Missionary Society at the Christian, in which were focused some of the burning issues of this year of unrest in this particular department of our common work. It seemed therefore impossible that this meeting should maintain the high level of interest and enthusiasm which have characterized the notable sessions of this council.

Beyond the expectations of the most sanguine, however, this meeting held its own in attendance and interest, and was an eminently worthy college conference of the college building denomination. It was fitting that it should begin with a discussion of better methods of instruction in the Church's Bible school, which ought to be and is becoming, where its possibilities are most fully developed, a people's college. Beginning with teaching the alphabet, it has come where such men as President Northrop, Justice Brewer and Dean Sanders are on the faculty, the highest school for teaching some of the highest truths.

In working out such an ideal, the chairman of the council's committee, Professor Sanders of Yale University, insisted that it was the business of the Congregationalists to lead off, because they are heaven's elect people to pioneer the way in education. For better instruction in our Sunday schools he thought that we needed to introduce the best books available for elective courses. There are now excellent manuals for adult classes in a great variety of topics, and more are being prepared. Every Sunday school desiring to do the best work should offer several electives each season for adults. Such an advance movement needs better teacher training, and there are excellent text-books for this purpose. He did not approve of looking to the publications of the Pilgrim Press for all text-books needed in advance work.

The report closed with a recommendation that the council appoint a committee on religious education, one of whom should be connected with the Pilgrim Press, to study the needs of the churches and to provide in any way practicable for improvement and enlargement in the educational department of the Church and this recommendation was adopted.

DR. CLARK AND PRESIDENT GATES

The theme, The Spiritual Life and the Modern Intellectual Movement was first discussed by Rev. D. S. Clark of Salem, Mass. He conceived of the spiritual life as centered in the will. That man is spiritual who freely fulfills God's purposes. The modern scientific movement saps this life because it finds no place for moral freedom. The modern critical movement makes it hard to believe because it rejects the data of Christianity as not proved. The modern social movement tends to put the thought of God into the background and so resolves piety into philanthropy. The modern religious movement studies all religions but accepts none.

Under modern conditions there are peculiar obstacles to faith, but faith may become stronger by overcoming these obstacles. We may exercise "the will to believe" and go behind modes of revelation to God himself. "The spiritual has by the breath of the Almighty eternal reality."

It is difficult in a few words to convey any adequate idea of the substance of Dr. Clark's address, and to report the paper of President Gates without giving it entire is an injustice, for it was a compact and brilliant statement of a whole system of philosophy. From the standpoint of pure intellect it was the paper of the council, more akin to Dr. Stevens's treatment of the problem of church polity than any other, and, like that remarkable document, it was abstract without a trace of dullness, for strong thought was surcharged with the fires of deep feeling.

The paper was the confession of faith of a modern scholar. The scientific terms monism, immanence, evolution, the eternal becoming the universal will, matter and spirit, life and death, were correlated with the teachings of Jesus and the philosophy of St. Paul.

In a word, President Gates showed how "with the very stuff out of which philosophy and science have forged weapons of despair does modern thought build the intellectual steps of reasoning up to hope and God. The laboratory has come up to the help of the Lord

against the mighty." The paper closed with an appeal to pastors to cultivate intellectual sympathy with young people trained in modern thought and so hold them to Christ and the Church. To knit closer the bonds of sympathy between the college and the Church was even more distinctly the end in view in the address of President Slocum of Colorado College. He said that our fathers built colleges because they believed in God as ruler of the nation. God effects his rule through the leadership of godly men. True leadership demands, as a means to an end, the Christian college. This was planted in the nation to raise up a leadership of great souls, filled with great truths, inspired by the spirit of God.

The university sprang from a different root: the desire to eat of the tree of knowledge; and the university has spread over the land. It does not, however, make the college less but even more necessary. This truth, after a temporary eclipse, is being recognized, and there is a return of sympathy to the college. The facts are, the whole history of the West would have been changed had it not been for the graduates of Oberlin, Beloit, Iowa, and those like them. The clergymen, the lawyers, physicians, journalists and teachers of character have come in thousands from these colleges; twenty years ago, 2,000 home missionaries and 15,000 Christian teachers in the West came from ten of these colleges; Oberlin sent 850 students to the Civil War, and Beloit, 800; 25 per cent. of the missionaries of the American Board, during the period of its whole history, came from Western colleges, and 65 per cent. during the last ten years. Less than two per cent. make moral failures, and nearly all of these come to college morally tainted.

The Presbyterians voted to raise \$7,000,001 for their Christian colleges at their General Assembly; the Methodists, \$5,000,000. They are putting emphasis on the higher education as never before. In early days the Congregationalists put their emphasis on higher education and Christian leadership of trained men. Nothing can, in the whole system, take the place of the undergraduate, Christian, local college.

President Eaton of Beloit College followed this address with a resolution that a committee on colleges of ten members be appointed to report at the next council, and the resolution was heartily voted.

MINISTERIAL RELIEF AND MISCELLANEOUS MATTERS

A vast amount of unfinished business led the council to dispense with the discussion of these papers. The first item was a report on ministerial relief read by Dr. F. A. Noble. It dealt first with the importance of the work. He then stated that the small amount of receipts compared with expense of administration was a great disappointment to the friends of the cause. The reasons assigned were the difficulty of the work, the existence of state societies and the lack of conviction that this service was a duty.

The report stated that there was only one way to remedy the disproportion between expenses and receipts—by increasing the receipts. The appended resolutions urge the greatest economy in administration and special efforts to bring the cause to the churches with the definite determination of raising the invested fund to at least \$200,000 by the next council.

Two resolutions on international arbitration were offered by Hon. R. D. Benedict, one looking to an international congress, and the other expressing approval of the President's purpose to invite an international conference. A third resolution adopted with great zeal was an expression of sympathy with the 30,000 who are resisting the education rates in England.

The committee on labor, Rev. F. W. Merrick, offered a special resolution growing out of the meeting at the Trades and Labor Assembly on Sunday afternoon. The resolution expressed gratification at a growing

sympathy between labor organizations and the churches and provided for the printing of Dr. Graham Taylor's address on Sunday.

Five minutes were given to Mr. J. H. Brigham of the local union to answer the question, Why do not laboring men attend church? He said that the reason for lack of the laborer's sympathy for the Church was the lack of the Church's practical sympathy for the laborer. "The Church should help the laborer to get an eight-hour day. Siding with organized labor is one way of following Jesus. The laborer cannot get along without Jesus. I hope that you will continue the labor committee and let them join a union if they want to." By vote, Mr. Brigham's, as well as Dr. Taylor's address, were ordered to be printed in the Minutes.

The deaconess movement was carefully reviewed in a report by Dr. E. F. Williams of Chicago. He showed that the movement was encouraging, but that as a denomination we were very far behind other sister churches. The report closed with a recommendation that the committee, increased to five, be continued to further study and advance the movement.

Rev. S. L. Gulick then presented a letter of greeting and resolutions of sympathy with Japanese Christians. Dr. W. E. Barton then read some exceedingly important resolutions upon care in the organization of ordaining councils; stricter examinations; an increased attention in the call of licentiates; the right of associations not to recognize ordinations by small or packed councils; the approval of ordination by association upon the initiative of a church. These were referred to the committee on polity and adopted later in the session.

Resolutions petitioning Congress for a repeal of the Chinese Exclusion Act, read by President Slocum, were unanimously passed by the council.

Thus an hour and more of business followed the hearing of the papers, but it was not dry routine. The resolutions throbbed with the love for humanity. In such an atmosphere it becomes easy to say, "*Nihil humani alienum a me puto.*"

(Wednesday Evening)

The "angel of the churches of Philadelphia," Rev. C. L. Kloss, presented the invitation of the churches of that city for the council to hold its session with them in 1907, and the invitation was unanimously accepted. In extending it Dr. Kloss declared their purpose to invite the American Board to hold its annual meeting at the same time.

The resolutions of the committee on federation relative to federation with the Methodist Protestant and United Brethren Churches presented by Dr. Ward were unanimously adopted, and a handsome vote of thanks passed to Dr. W. H. Ward for his "large and gracious services in the cause of unity and federation."

DR. ABBOTT

Rev. Lyman Abbott was given an ovation as he advanced to address the several thousand assembled, and with vigor of utterance predicted the immediate advent of a social and spiritual epoch which was to result in the greatest spiritual movement the world has ever known. He gave a somewhat familiar message upon the divine immanence, controverting the older thought of an imperialistic and absentee deity, with its chain of mediators between man and his Maker, recounting the breaking down of the supreme authority of the Church and of the Book through the destructive influence of geology, anthropology, evolutionary science and comparative religion; and demonstrating the universality and unity of all law, with God resident in all. The great problem is how to get God into men. The right understanding of the divine immanence makes it clear that it is not a tendency to agnosticism, rationalism nor Unitarianism, but to a spiritual mysticism.

THE SEMINARIES

The New England theological seminaries—their work, needs and claims—were presented in a discriminating and statesmanlike paper by Rev. James L. Barton of Boston. He briefly outlined their work and their common interests and in the consideration of their needs presented two alternatives: consolidation which was deemed impracticable; affiliation by which courses might be arranged giving to each seminary its distinctive department, involving greater economy, broader instruction, removal of rivalry, larger personal influence, but evidently a peripatetic course, the dismissal of some of the faculties and other objections. He urged the adaptation of courses not to what the faculty wish to teach but to what the churches wish to be taught; a constructive and devout instruction, modern in its character; and hearty co-operation.

Pres. E. D. Eaton followed in an earnest appreciation of the other four seminaries of the denomination, noting their remoteness from each other, their unique location, their distinctive work and their need of sympathetic co-operation. His concluding word was a warm tribute to the worth of Samuel Ives Curtiss.

DR. BOYNTON

The lateness of the hour led Rev. Nehemiah Boynton of Detroit gracefully and with characteristic humor to retire from the place assigned him, but the emphatic and resolute call of the auditors dissuaded him from his silence and a vital word was addressed to the ministry and the churches upon the right respect due the character, strength and efficiency of ministers. Ethical robustness, intellectual adequacy, missionary interest and to be prophetically impressive were accentuated as essential qualities which the churches should demand and the ministry possess.

STANDING COMMITTEES

Standing committees appointed were: On Evangelistic Work—N. D. Hillis, New York; James W. Fifield, Missouri; F. W. Gunsaulus, C. L. Morgan, Illinois; G. R. Leavitt, Wisconsin; H. C. Herring, Nebraska; E. N. Packard, Connecticut; D. O. Shelton, New York; W. T. McElveen, F. E. Clark, Massachusetts; E. L. House, Oregon.

On Changes in Congregational Polity—J. P. Sanderson, Michigan; J. H. Chandler, Wisconsin; W. R. Campbell, Massachusetts; S. B. L. Penrose, Washington; C. S. Nash, California; L. O. Baird, Illinois; F. K. Sanders, Connecticut; D. F. Bradley, Iowa; C. M. Geer, Connecticut.

Provisional Committee—G. E. Keith, Massachusetts; Washington Gladden, Ohio; E. L. Smith, Washington; C. A. Hull, New York; F. W. Hodgdon, Iowa; E. F. Sanderson, Rhode Island; Asher Anderson, Massachusetts; J. S. Ives, S. B. Forbes, Connecticut.

THE CLOSING DAY

(Thursday Morning)

"It was a great mistake," said one of the brethren on the way to church, "that this council did not close on Tuesday night. It is impossible to keep up on the heights for another day." "The things impossible to men are possible with God." Never during all these nine days since we first met in Grinnell were we on a higher level than in the devotional meeting between 9 and 9.30, led by Robert A. Hume of India. Simply to have been there for that one brief period, it was worth any minister's while to stay away from his parish to the very end. The hymn, Nearer, my God, to Thee, was sung with peculiar tenderness, and then Dr. Hume arose and said that he was there simply to do by special request one thing: to tell "how I make Jesus real to men in India." He took us to his study in Ahmednagar, and a native by the name of Gonderon came in and they talked together, our missionary and our dark-skinned brother for whom Christ died. "What is your business, Gonderon?" asks the missionary. "I am a shepherd," is the reply, and "What is your business, Mr. Hume?" "I am a man who helps people get acquainted with God,"

is the answer. So they go on from point to point, until the missionary tells Gonderon what God is like by reading "a letter from God" in Luke 15 about the lost sheep, and it is so plain and so beautiful and so different from what Gonderon has thought before, that, as we put ourselves in his place, we begin to see what the gospel is.

When we rose after this revelation of the gospel to sing the hymn, "How sweet the name of Jesus sounds," we felt that it was worth while to send that man to India simply for this and nothing more—to come back to show us how to make Jesus real to men.

EVANGELISM

The first formal paper upon the theme Evangelization and Our Congregational Churches was by Dr. E. A. Steiner, professor of applied Christianity in Iowa College. He is a German by birth, but in a critical period of his development he went to Oberlin and caught its spirit. He is called a disciple of Tolstoy, but he is first, and above all, a servant of Jesus Christ. In him a warm strain of German piety is mingled with a practical evangelistic enthusiasm for which Oberlin stood, and he brought to the council a message whose power can only be suggested in our report.

He said in part: "The brightest pages in the history of Congregationalism are the accounts of great awakenings under such leaders as Edwards, Finney and Moody. Yet with such leaders, as a denomination, we have failed to realize the full measure of Pentecostal power. We have been hindered by our peculiar temper. We are democratic in polity; but aristocratic in our feelings. We mistake respectability for salvation, and count regeneration unnecessary for those born in New England. We have, also, overmuch of the intellectual mood. We are too prone to seek truth as an end in itself, not as a means to life. We have reviewed books; we have traveled with the magic lantern from Jerusalem to Borneo; we have made it easy to enter the church by surrendering our creeds; but we have not gained the people, because we have lacked the one thing needful.

"The demons of modern society go not out, because we lack these three things: faith, prayer, sacrifice. Unless we have these, we shall not move a mole-hill, much less a mountain. We shall only preach the blood of Christ with power when we put our own blood into it. As a denomination, we must first come to believe in ourselves, if we are to move others. The times are ripe for a revival of essential, spiritual Puritanism.

"Finally, we must enlist the laity in the work. We cannot reach the masses by tolling the bell and winding up the preacher. The chief business of the preacher is to teach his members to be winners of souls.

"We need a new conception of the Congregational minister's work. May we be saved from the degradation of being a church-boomer and booster!"

Rev. J. S. Penman of Bangor, did not attempt to give his message in the fervid manner of Professor Steiner, but he talked sanely and plainly to his brethren as to the obstacles we must meet in our churches and how to overcome them. He said that our churches generally did not believe in revivals, and for this unfaith the ministry is chiefly to blame. We have been of late leading the people along lines of education and philanthropy. The ministry should have the apostolic wisdom to cease the service of fables, and give themselves to prayer and the ministry of the Word.

Congregationalism was twice born—born first in the power of the Pentecost at Jerusalem; born again in the awakening out of which came the American Board and a church sifted as wheat and made able to convert others.

Of course we must stand for education, for philanthropy, for sympathy with the laborer, but the power that is going to save is the power of Jesus Christ touching each individual soul. The fundamental principle of Con-

gregationalism is a regenerate membership. A reformed church must have a reformed membership. The next great awakening may come by personal work, by wise nurture, by the leadership of pastors at large; but in the various forms of manifestation there must be the power of the one Spirit.

After such preaching there was need that the emotions stirred be given some practical way of expression. The question, What shall we do about it? was answered by Superintendent Armstrong of the Chicago City Missionary Society. He was the voice, on the council's platform, of the city mission conference. An earlier expression from this earnest body came in the resolution of H. Clark Ford of Cleveland recommending union of churches in all our cities where there are three or more, and providing for the printing of a model constitution for a Congregational union in the Minutes. Dr. Armstrong's message was, in a word, evangelize the cities. He pointed out how, as a denomination, we had failed to do our duty in this regard. Also, how in some cities we had grappled with the task and in union found ourselves strong. Rev. H. F. Swartz of Cleveland followed along the same line and told in special how successes had been won in his city.

It was now the hour of eleven by the program, but twelve by the clock. This fact put the audience in a doubtful frame of mind, whether to go or stay, as Dr. A. H. Plumb of Boston rose to read his paper on Evangelization and the Church Catholic. Most of the audience stayed, however, and heard from a man whose wide sympathies have been expressed in years of devoted service a powerful and practical exposition of the text, "Behold I bring you good tidings of great joy which shall be to all people."

ANOTHER GRIST OF BUSINESS (Thursday Afternoon)

The afternoon session of Thursday was devoted almost exclusively to the relief of the large docket of miscellaneous matter in the hands of the business committee. Amendments to the form of statistical tables were voted without discussion; a committee of five was ordered on charities and corrections; earnest recommendation to the state and local bodies to provide for the expenses of delegates was adopted; modified action of the previous vote on Chinese exclusion expressive of practical possibility in the direction of legislation was taken, and a committee appointed to bring the resolutions to the attention of the President and Congress; a committee on the relation of the Church to the present problem of family life was appointed; a permanent committee on temperance was voted, and the following resolution adopted:

That the council is unalterably opposed to the liquor traffic, and that we pledge ourselves to do all in our power for the promotion of the cause of temperance and total abstinence.

Significant action was taken in the adoption of the report of the committee on evangelization which contemplated and recommended the co-operation of local churches with state and sectional committees working with a central committee to promote the movement and secure and furnish information to the local churches and, should it be warranted, to secure the service of a leader. The recommendation of an optional adult course, to be provided by the Sunday School and Publishing Society, was adopted. The secretary of the council was instructed to furnish all delegates and churches at an early day a statement of all acts of the council with names of all committees appointed.

The report of the committee on worship was read by Rev. George R. Merrill, D. D., of Minneapolis, Minn. It reviewed the two similar reports in the councils of 1889 and 1892 and mentioned with approval several books of liturgical services prepared by Con-

gregational ministers—one of the latest and best of these being *The Common Order*, by Rev. Edward Hungerford of Burlington, Vt. Its suggestions on Bible reading, the musical service, and the preparation of the minister for prayer, were excellent, and the table of "enrichments" will be of great value when it appears in the Minutes.

DRS. MACKENZIE AND HERRING

The session was concluded with two addresses upon the Christianization of the world, the first by Pres. W. D. Mackenzie of Hartford Seminary. Christianity is destined to be the universal and final religion. It must be so because able to awaken in human hearts a passion for the Saviour of humanity. It has certain absolute facts; the person of Christ has always revealed to the Church the union of God and man transcending all that man has dreamed of or can hope to become. That person is a miracle. Out of it grows a moral effectiveness transforming humanity—a permanent factor in the progress of the race. Man's destiny is another absolute fact, recognized by every religious faith which has prevailed. The power to love on and to work on is born of the consciousness of immortal life in man's breast and Christianity confirms this assurance. This absolute religion awakens a passion for humanity. It expresses our indebtedness to humanity, putting one under the compulsion of a living companion. Christianity brought pity into the world and this pity the Church is to cherish towards the whole world—a lost world. It also awakens a great enthusiasm for the person of Christ. When men have caught the inspiration of his person they find themselves under the spell of his command. To pity is added loyalty. The surety of these absolute facts and their resultant influence in human life is the assurance of the triumph of Christianity.

The other address upon the same theme was by Dr. H. C. Herring of Omaha, who declared the chief element in the world's Christianization to be evangelism. Evangelization is related to the whole fabric of human life: to the sword, the civil power, philosophy, science, literature and industry. These all contribute to evangelism. Every individual life is immersed in them and evangelism cannot conquer the world without them. It may invoke the sword (and Dr. Herring would invoke in enforcing demands for reparation for losses by Americans in Turkey if needful); it may invoke the State—but here we must sharply distinguish between what is lawful and what unlawful—and a caustic word was spoken of the aggression of the Established Church of England. It must ally itself with literature and every industry. These forces must be invoked, for they are not only arrayed against it, but even in their alliance become a menace. They must not only be enlisted as allies—they must be mastered allies. The Church must make conquest of wealth, learning and industry. It is menaced with their unsanctified power. It is impossible to have a Christian Church with non-Christian units.

THE FAREWELL SERVICE (Thursday Evening)

Parting is sweet sorrow and as the people who thronged Plymouth during this week of Sabbaths, once more climbed the gentle slope of "the hill of the seven churches" and entered the meeting house, so beautiful in itself and now made doubly dear by hallowed associations, the gladness of anticipation was mingled with the sadness of the thought—"this is the last time."

The choir had saved the best to the last. The opening anthem was Handel's Hallelujah Chorus, and according to universal custom, where this is sung, the congregation stood while the fresh young voices, without the volume of an oratorio society, but with perfect precision and marvelous sweetness, sang that echo of heaven's ceaseless hallelujah.

Again the thrill of the morning hour came to us, awakened by an agency very different from the heart talk of our leader in the devotional services with which the day began, yet not so different after all; for the heart of Handel was in his song, as the heart of Hume in his speech.

This was a meeting of the American Missionary Association and the Congregational Home Missionary Society and the council, all in one. The symbol of our growing unity was the goodly array of men upon the platform, Dr. Ephraim Adams in the center representing all Iowa, at his left President Northrop and Dr. Gladden; at his right Assistant Moderator Perry and the new presidents of the A. M. A. and C. H. M. S., Dr. Bradford and Dr. Boynton.

If, at the close of the singing of the Hallelujah Chorus, the new-gained liberty of Congregationalism had asserted itself in breaking the bondage of a tradition that insists on formal papers at every session, and President Northrop and Dr. Gladden had given themselves only to lines of thought born of the occasion, the closing service would have been ideal. It is not the least discredit to their excellent papers to say that they were better for the Minutes than for the moment.

PRESIDENT NORTHROP

There was no favorable time at this session for anything except conclusions. The other things said about home missions and Southern problems will be widely read, when they are published, and will count in this way, but it was the personal message which counted with that last council audience. In his last word to his brethren, President Northrop brought a great message—a message which, if men would heed it, would bring more power into home missions than the immediate payment of the debt. His program for conquest is simply the program of Jesus, going out of ourselves and out of our churches, not to proselyte, but to help men in love and sympathy to the help and comfort which we have found in Christ. We who are in the Church must come into sympathy with the Christianity not in the Church. Enforcing this point, he said: "If I did not believe in a Christianity outside the Church, I should despair of the triumph of the Christianity within." Later, he said: "The churches need exercise, working as Christ worked—not being ministered unto, but ministering. The chasm between the churches and the masses will be closed just so soon as the members of the churches go out to the people with love in their hearts, and no sooner. Brethren, let us not deceive ourselves that we love the kingdom of Christ unless, when we get home, we are willing to do personal work for individuals."

When President Northrop had finished, the assistant moderator, Judge Perry, said, addressing the audience, "Your inestimable privileges are to be continued in hearing an address by your honored—your records forbid me to say retiring—moderator."

DR. GLADDEN'S FINAL WORDS

After the applause which greeted him and this sally subsided, Dr. Gladden said: "I speak first as the retiring president of the American Missionary Association." He introduced his subject by several quotations from Southerners of prominence which agree in asserting that there is a great task in dealing with the Negro, and that this is a task belonging not to the South over against the North or to the North over against the South, but to the whole nation. Concerning the question, how this task is to be performed, there is not the same measure of agreement. Some say train the hands and the heart, but not the head. This position, if ethical, is not possible. But it is not right. The best Southern people are too just not to know that every man should be given a chance to be all that he can be.

This association stands now, as it has from the beginning, for an education for hand, head and heart, and for this kind of education we are gaining the approval of many of the best people of the South.

Turning to a review of the council he spoke of it as an event quite unprecedented in the history of American Congregationalism. He spoke of the new tendencies in our polity simply as fellowship made more obvious and visible. He alluded to the passing of the controversies over theology and Higher Criticism and to the confidence and comfort which has come with the acceptance of the help of science in sifting beliefs. He spoke hopefully of

the movement for the union of the three denominations—to which, by an overture brought late to the council, should be added possible union also with the Free Baptists.

Dr. Gladden was deeply earnest in interpreting the social significance of the council, a sign that the "spiritual awakening is knit up and blended with the social passion." Nothing could have been finer than this parting address, but it was unfortunate that it came so late that many were compelled to leave during its delivery to catch the departing trains; and to these as to those who could not go to Des Moines this last word will come for the first time:

I will try to interpret the trust which you

have committed to me with wisdom; whatever I can do to serve you will be joyfully done. I must beg you to remember that the limits of power in this direction are soon reached. I am a pastor, with a heavy burden upon my hands. Those people God has given to me; I must not neglect them; I shall go home feeling that I ought to do a great deal more for them than I have ever done before. Therefore you must be patient, if I do not always find it possible to come at your call, but I will do what God gives me strength to do, and I know that I can depend on your forbearance and your love.

Brethren, we are going home with great visions before our eyes, great hopes in our hearts, great tasks upon our hands.

Congregational Home Missionary Society

Annual Meeting at Des Moines, Io.

At Des Moines, last week, right of way on Monday morning was given to the Congregational Home Missionary Society, whose annual meeting has never been held after this fashion. But those whose memories stretched back as far as the old-time June meetings in Saratoga and to more recent meetings in different centers throughout the country soon detected the familiar note, although the form and place of the gathering were quite out of the ordinary. The faces of Secretaries Clarke and Choate, of Treasurer Howland, the big maps on the wall and the presence in the congregation of many staunch lovers of home missionary work helped to create and sustain the atmosphere which we commonly associate with the annual home missionary gathering.

ALL-AROUND THE BIG FIELD

Before surrendering the chair, Moderator Gladden made a brief address of welcome to the co-operating societies about to begin their sessions. Pres. Cyrus Northrop of the Home Missionary Society, after taking the gavel, responded, having a little fun by the way with Dr. Gladden, who, he declared, as moderator of the National Council, practically welcomed himself as president of the American Missionary Association. "Certainly things are badly mixed," said genial Dr. Northrop; but the audience didn't seem to be particularly tangled up, and gave earnest attention to the five speakers of the morning, who together covered typical fields in which the societies now operate and made the work therein appear large and luminous. Rev. F. E. Emrich, secretary for Massachusetts, said that it was almost an irony of fate that he, a child of humble German immigrants, should stand there and plead for New England. He showed how the incoming of foreigners had modified and, at the same time, intensified the missionary problem; but for these foreigners, either already worthy members of the body politic or capable of becoming such, he pleaded earnestly. He pointed out how from the little churches in the country had been recruited the very life of our nation and the best elements of our missionary force at home and abroad.

To Illinois attention was transferred as Sec. A. M. Brodie pointed out the existence of the immigrant problem there also, the needs of the city where we should spend dollars where we are now spending cents. He put in a timely pleading for the preservation of traditional Congregational ideals as respects the educated ministry and well-manned churches. He urged that we lay hands on no man suddenly, and organize no churches where there is not material to justify them. He would have a committee of twenty to decide on proper claims for benevolence and then secure more system in the collections of these funds. He wished that there might be regular visitations to the weaker churches by big-souled, competent men, who could cheer and guide the often discouraged minister.

Sec. J. B. Clarke spoke of our Christian Investment Company, showing that forty missionary societies had arisen from the original one and the \$365,000,000 expended had proved a most gratifying investment. It helps to explain the gain in church membership. One in four of our population today are in the Protestant churches where there used to be one in thirteen.

Supt. C. A. Jones of Pennsylvania began his address with a reference to the relative area of Pennsylvania and Massachusetts. "Compared with us in size the New England commonwealth is not in it," he said, "but the little state is far ahead of us in service to Congregationalism. Our group of churches is the little Benjamin among the Pilgrim-Puritan tribes of our Israel." He explained the smallness of the Pilgrim remnant in the Keystone State by a survey of the plan of union and its repression of Congregational expansion. He spoke of the Welsh element in Pennsylvania as the remnant that could not be assimilated in other communions. To this nucleus is now being added churches more composite in membership. He believed that the time had come to enter any field which is not now overchurched. He quoted Dr. C. H. Richards as saying that there were 300 hopeful openings in the unevangelized regions of the state in city and country.

The next speaker, Rev. Doremus Scudder of Honolulu, carried the thought of the audience to the mid-Pacific. "The problem which we now face in Hawaii is the bequest of a glorious past." With this sentence he opened an address full of fresh facts set on fire by personal enthusiasm. He told again the story of the "nation born in a day" through the instrumentality of Thurston, Bingham and Coan and their coworkers. He then graphically pictured the sad decline which followed their remarkable successes—a falling off in proportion of church members from thirty-two per cent. of the entire population in 1865 to ten per cent. in 1900. He explained the reverse to the withdrawal of the missionaries and the entrance of Mormonism, the growth of Romanism and the relapse of the unguided native Christians into religious indifference and vice.

Turning to the new Hawaii Dr. Scudder showed how there had been an immigration from all quarters, especially from Japan and China. The mixture of races by marriage he believes is bringing in a new type and that a more hopeful type than the old native stock. Mr. Scudder said in closing, "The word of our Commander with reference to Hawaii is, Occupy, fortify and use as a strategic base."

Dr. Scudder's address was followed by prolonged applause, and, voicing the feeling of the congregation, President Northrop said, "Scudder, we will back you up."

BUSINESS MEETING

The annual business meeting of the C. H. M. S. was called to order at 3.30 P. M. of

Wednesday in the Baptist church, Pres. Cyrus Northrop presiding. Rev. W. H. Holman of Connecticut was made recording secretary. Rev. W. L. Phillips of New Haven, Ct., in behalf of the executive committee, presented the annual report. It contained this

ABSTRACT OF FINANCIAL STATEMENT

RECEIPTS	
Donations.....	\$104,151.71
Legacies.....	101,529.33
Net income from investments.....	5,811.11
Total.....	\$211,492.15
Cash balance March 31, 1903.....	3,590.90
Debt March 31, 1904.....	122,538.24
Total.....	\$337,620.79
EXPENDITURES	
Cost of the missions.....	\$281,800.41
Cost of communicating information.....	28,106.91
Cost of administration.....	27,704.47
Total.....	\$337,620.79

There were many gratifying statements concerning various lines of progress in the work indicated in the program of the public meeting, but in this business meeting the dark shadow of the debt of \$122,538 cast its gloom over all. The question of how to deal with the report and the general situation had been intrusted to a committee of which Dr. Judson Tittsworth of Milwaukee was chairman. The committee's report was an eminently fair and wise and helpful treatment of all the perplexing questions. It discussed the debt and the cost of administration and made this farther statement, "There are other conditions of gravity confronting us." It closed with this resolution which was unanimously adopted:

We therefore recommend that the Congregational Home Missionary Society take a step in thorough self-examination in the appointment of a committee of the ablest and most honored men in its membership for conference with its executive committee and officers; such committee to consist of five members, three ministers and two laymen, no one of whom shall be a member of the official force of either the society or any of its auxiliaries, and to meet with the executive committee and the representatives of the auxiliaries at their conference in January, 1905.

This committee shall be authorized and instructed to make inquiry in detail into all matters of administration and finance, all relations between the national society and the auxiliaries; to hear all statements which either the officers of the national society or the representatives of the auxiliaries shall wish to make, and to report to the society at its next annual meeting such results of their work as they deem advisable, with such recommendations for reorganization of the society's methods or readjustment of the society's relations to the whole work of home missions in the country as shall seem to them advisable. It is also requested to consider the advisability of removing the offices of our national Home Missionary Society from New York to Chicago.

Respectfully submitted,

JUDSON TITTSWORTH.
GEORGE E. HALL.
DWIGHT M. PRATT.

Dr. Cyrus Northrop declining re election as president at the annual meeting, the conviction that an office should stand for service, all along the line of our denominational activities, led to the speedy choice of Dr. Nehemiah Boynton. This is a natural promotion for service rendered. Dr. Boynton has earned his spurs. These men were chosen as members of the executive committee until 1909: Rev. F. L. Goodspeed of Massachusetts, Rev. C. E. Jefferson of New York, Rev. L. L. Taylor of New York.

YOUNG PEOPLE'S CONFERENCE (Monday Afternoon)

The words of the prophet Joel, "Your young men shall see visions and your old men shall dream dreams," were not fulfilled once and for all on the day when the Christian Church was born.

On Monday afternoon we realized that it was not given to the older generation, who organized the council at Oberlin, to see the beginning of a new epoch, more than to us who were met in Des Moines.

The new vision of the young men was concretely expressed in the address of Mr. Don O. Shelton, the young people's secretary of the Home Missionary Society. What he said on Young Men and Missions was significant; but even more significant than his special message, his presence there upon the platform and what he stood for. The young men's vision of the foreign field has as its fruitage the Student Volunteer Movement. Mr. Shelton stands for a new vision of opportunity in the home land, and its fruitage promises to be a volunteer movement in home missions as timely, as heroic and as profoundly Christian as the new crusade to the strongholds of heathenism abroad. The service of the foreign missionary field, we were told at Grinnell, demands our brightest and best young people. The home missionary speakers at Des Moines asked also for the consecration of men of first ability to the conquest of the vast areas of paganism in America.

Every pastor who heard Mr. Shelton knows where to go for help in bringing his young people into the power of the new interest in the saving of America to save the world.

The vision of opportunity was made more distinct by means of the address of Rev. John De Peu, D. D., of Bridgeport, Ct. By his duties on the executive committee of the society and by his travels in the West, he has enlarged his personal sense of responsibility for the nation, and he communicated his feeling in his thoughtful address on the text, America Spells Opportunity. He pictured the need in country and city; in the new possessions and in old New England, and closed with the words: "America means opportunity. The twentieth century means opportunity. Youth means opportunity. Young Americans of the twentieth century, go in and possess the land for Christ and his Church."

In the absence of Rev. C. L. Kloss, D. D., of Philadelphia, called away by telegram, the next period was given to Mr. William Shaw, who besides being the financier of Christian Endeavor is also an effective convention speaker. He said in part: "In the Christian Endeavor Society you have the church of the future, and you have a church that is being trained for missions. The Christian Endeavorers are taught to follow and not to criticize. We stand in Christian Endeavor for personal responsibility. The way to get a forward movement in missions is to get the individual conscience behind it. We are not to leave this missionary work to the Boards, much less are we to spend our strength in criticizing them. We have, in dealing with difficulties in missionary administration, too much 'absent treatment.'"

After saying some caustic things to those brethren whom he evidently regards as obstructionists, Mr. Shaw endeavored to strengthen the ministers who are timid in taking up offerings by telling a story: "Some cows were

lowing at the pasture bars and the city boarder's boy said, 'Those cows want to be fed.' 'No,' said the farmer lad, 'those cows want to be milked.' Brethren, you are feeding to the point of surfeit. Your congregations want to be milked; and when they are milked they will be glad to be fed on dry hay."

He was followed by Rev. W. L. Phillips, D. D., of New Haven, Ct., who gave a thoughtful presentation of the need of studying our own country and its missionary opportunities. His address was admirably adapted to create greater interest in the formation of study classes among young people.

HOME MISSIONARY UNIONS

The Woman's State Home Missionary Unions assembled in the First Baptist Church, Wednesday at two o'clock, gracefully yielding Plymouth Church to the imperative needs of the business of the council. The meeting was presided over by Mrs. C. R. Wilson of Michigan. The devotional service was led by Mrs. A. L. Frisbie of Des Moines. A cordial welcome was extended by Mrs. Dan F. Bradley, president of the Iowa Women's Home Missionary Union, and a word of response was fittingly expressed by the president.

Miss D. E. Emerson of the A. M. A. enabled her hearers to look out of the window of the association upon the great field reaching geographically from Alaska to California, the Gulf and Atlantic States and over the great interior of the South, with its distinctive work among the several races to which it ministers. Mrs. H. S. Caswell-Broad with graphic power related the story of the opening and growth of the Northwest, the quest for the white man's "book" which would reveal the true worship of the Great Spirit and the heroic and vicarious service of Whitman and Spalding and their devoted wives.

Mrs. Mary W. Mills, principal of the Bethlehem Bible and Training School, Cleveland, O., spoke upon The Foreigner, declaring that the American must evangelize the foreigner or the foreigner will de-evangelize the American. She told of the initiation and growth of the Slavic work in Cleveland, beginning with no following and only a wigwam and developing into its present large proportions and so made the feeder for all the Slavic work of our churches. The session closed with a word by Rev. H. A. Schauflier, D. D., of Cleveland, expressing gratitude to the women's societies for their helpful and generous service of love.

By the hop skip alternation arrangement the closing hour of Wednesday morning was given to the Home Missionary Society. A rapid panoramic view of great Western frontiers was afforded through the picturesque presentation of Rev. J. D. Kingsbury. The field secretary of the society, Rev. W. G. Puddefoot, in his inimitable and characteristic vein and in a wholly unreportable speech championed the society as the "Mother of us all."

Christian Endeavor Missionary Rally

While Drs. Dewey and Cadman were speaking in the main auditorium Sunday evening, in the Christian Church near by Congregational Christian Endeavorers and others were the object of vigorous incitement at the hands of Messrs. Don O. Shelton, H. W. Hicks and C. J. Ryder, whose hearts are one in their devotion to the recently inaugurated systematic work for young people in the home churches, in order to make them more ardent supporters of all our societies. They well set forth the methods in the way of study classes and missionary meetings that might be employed to increase zeal. They also pointed out the inviting opportunities on the field for important advance. Then Dr. F. E. Clark summed up comprehensively the world-wide results of Christian Endeavor movement, tabulating them under seven different heads. If the audience went

away without a broadened horizon and a more definite purpose, it was not for lack of rousing words on the part of all the speakers. The meeting was a germane and important part of the council program.

Church Building Society

This society, which has already dotted the West with church edifices, came up to Des Moines with a strong force of official representatives and invited speakers. During the portion of the forenoon devoted to it, its president, Lucien Warner of New York, was in the chair, and, from a business man's point of view, spoke of the organization as equivalent to a great real estate concern engaged in the loaning of money and taking mortgages. He described the methods employed and spoke of the great excess of applications for aid over the funds available for loans or for grants. In ten days of the current month, applications were received for all the money that could be appropriated during October. More than one-half of this money comes now from the meeting of the obligations of those who have been helped by the society in former times. Last year 131 churches and 52 parsonages received aid, aggregating \$205,000.

The secretary of the society, Rev. Charles H. Richards, took a broad look over the field of its operations, showing how vitally it is related to the prosperity and permanence of home missionary, Sunday school, educational and A. M. A. work. Indirectly too, it helps to feed the springs out of which flow funds for the work of the American Board. He would not regard the society as an ordinary building and loan association. Its chief concern is the kingdom of God, not money and mortgages, brick and mortar, site and architecture.

Further pertinent statistics were furnished by Rev. C. H. Taintor, secretary for the Middle West, who vindicated Congregationalism from any semblance of denominational greed in its early history in this country; but in the twenty years ending with 1900 a net gain of 2,000 was made, as large an increase as from 1620 to 1833, a period of 233 years. The society in the last twenty years has aided in the erection of 1,225 church buildings in the Middle West and 595 parsonages. He adverted to the deepening and gratifying interest in church architecture.

Church building as a factor in Christianizing America was the theme of Rev. F. T. Bayley of Denver, Col., whose address had a distinctively positive and evangelistic note. He pleaded for divine dynamics, rather than denominational mechanics. "The church that knows Christ as Saviour and Lord may be trusted to provide Christian colleges, churches and parsonages." Rev. Dr. S. M. Newman, of Washington, D. C., spoke of the spiritual influence of the church building and carefully analyzed the direct and indirect returns of the sacred edifice upon the individual life. Every sentiment put into the house of worship goes on its way throughout the world blessing it abundantly. The final speaker for the society, Rev. Philip S. Moxom, whose theme was Church Work in Our Cities, emphasizing the strategic importance of these vital centers of civilization, government and culture and urged that churches in the cities be equipped not only as a place of worship, but with facilities for carrying on philanthropic, educational and eleemosynary work.

Ministers' wives organized at the recent meeting of the English Congregational Union, and plan to meet hereafter at each session. It was pathetically said by one of the speakers that ministers' wives have not the same spiritual opportunities as other women in the church because they always have their husbands to listen to, and that, too, in the mood of speculation as to what effect the sermon will have upon the people.

The Home and Its Outlook

The Cripple

BY EDITH RICHMOND BLANCHARD

Ah, give me not your pity! I can drain
The dark-rimmed chalice that my lot must be,
I shrink but from the poison of the drop
Which they instill who come to pity me.

Their footsteps are soft-muffled, and they say,
"Poor child!" as though I were not there to
hear.

Do they not know the clanking of his chain
Is never music to a prisoner's ear?

If only they would reach beyond the gloom,
The haunting shadow of my house of pain,
And speak with me as though I shared the gold
From earth's rich treasures of sun and rain!

If only they would bring me some of life,
That great, free life I dream of all day long!
Their utterance is low hushed, and yet
I love so well the ring of laugh and song.

Could they but once persuade me to forget
How many of their joys I may not claim,
That all the vasty vistas they possess
For me are bounded by my window frame!

Then give me not your pity, nor stoop down
To whisper truths so sorely understood;
Tell me of men that love and strive, as though
I, too, made one of that blest brotherhood.

PENNY wisdom takes the "stitch in time"; penny wisdom looks keenly after the left-overs from the table; penny **Money Wise** wisdom becomes dollar wisdom when it buys food with regard to its nutrition, and clothes with an eye on next season's fashion. Penny foolishness haunts the delusive bargain counter; penny foolishness would save a physician's fee by buying patent pills and potions; penny foolishness becomes dollar foolishness when it scrimps on meat because the price is high and makes up with cake and pastry. The wise housekeeper bent on economy substitutes stews for roasts and apples for ices; she cuts off the luxuries of the fare but not the essentials. The woman whose few gowns are of good material, well-made, and long worn, is better dressed at the same cost than she who buys cheap material or laboriously remodels her gear according to "style." Mere cheapness is no virtue.

REMONSTRANCE is sometimes need-
ful in the intercourse of friends, is
sometimes, indeed, the hardest task and
highest proof of friend-
Remonstrance
and Reproach ship; but reproach is fatal.
Friendship in its essence is
communication with the least possible
hindrance. But reproach is an assertion
of superiority and a closing of the ways.
It is quite aside from the point to say
that one may reproach a friend and love
him all the more because the truth is
spoken and the relieved mind left free to
love. Reproach is really a transfer of
hard feeling. We clear our channels of
affection by clogging the channels of our
friend with at least momentary anger.
He may forgive us seventy times seven,
but with each forgiving the friendship
has received a strain. He may reform,
but to do so he will have to overcome
not merely the fault, but also bitterness
of feeling in the hard words of his friend.
Remonstrance may be self denial; but

reproach is always self-indulgence. Remonstrance may grow out of the sternest sense of duty but reproach is the result of some vanity or self-love by which patience is for the moment brought to an end. In the realm of friendship, therefore, reproach is an unpardonable sin. It cannot be entirely forgiven because it causes organic changes in the very substance of the relation. The words may be forgotten, the answering anger wholly die away; but the old relation of unsuspecting confidence can never be perfectly restored.

Not Machine-Made

BY LILY RICE FOXCROFT

In the way of the schemes of those who would dispose of nine-tenths of the housekeeper's cares by some form of co-operative housekeeping stands the obstinate fact that a home is not machine-made and that the individuality which, to most of us, is one of its chief charms cannot be got in any such wholesale, factory fashion. With the same stubbornness this familiar fact opposes itself to plans for regulating the wages of domestic servants, whether by philanthropic associations, women's clubs, or business enterprises.

The truth is, there is scarcely any other occupation where the duties are so various, so hard to define, as those of the average domestic. Two families of the same size may live side by side, in apparently the same style, and offering the same conveniences, and yet to do the work in one may be worth half as much again as to do it in the other. The personal habits of the household complicate the situation more than is always realized. One man is easy to please, another prides himself on being a connoisseur of cooking; some grown-up children are punctual at breakfast or wait on themselves if they come down late, others expect a hot meal served in state at whatever hour of the forenoon; the temper and manners of small boys and the privileges and immunities demanded for them in the kitchen are as various as those dear destroyers of domestic peace. Different women lay stress on different lines of work—to one the cooking is the main thing, to another the way in which food is served counts for almost more; a third is a prodigy of neatness herself and is distressed by the least departure from it in others; a fourth values a pleasant temper and willingness to oblige above any routine qualifications.

Is it not absurd to expect that any hard-and-fast scale of prices will cover all these divergencies of taste and requirement? And what would be gained if it could? Why should any one wish to bring the relation between mistress and maid onto a hard "business basis?" Employer and employed, in other branches, are "organized" almost beyond hope of friendly, human understanding; workers for social reform are struggling constantly against these tendencies to combine and oppose. We have this relation left—trying, no doubt, calling for the constant exercise of tact on

both sides, but allowing, as few business relations do in these days, for that flexibility and individuality which differentiate the man or woman, working, from the machine.

It is one of life's little ironies that good people are so much more ashamed of their virtues than bad people of their faults. A woman who has made up her mind that she will pay her help liberally and take the comfort of it—comfort partly selfish, but partly unselfish—is thrown into dire perplexity by her neighbor's complaint that she is "over-paying," and "making it harder for others," while the woman who gets the most work for the least money is rather proud of her achievement. (Getting the most for one's money is a useful talent, and promotive of household comfort, and often, unquestionably, it indicates a thrift and good management which are legitimate matter for pride. But bargain-hunting is poor business, and poorest of all when one's fellow-beings are on the counter.)

The answer to this complaint of over-payment is twofold. In the first place, no woman can possibly know enough of affairs in another's household to be sure that the maid who seems to her overpaid in comparison with her own is doing only the same amount of work. She may be doing enough more to represent the extra pay. If she is not doing more work, she may be giving more satisfaction, and satisfaction, by the way, is a quality which deserves prompter recognition in dollars and cents than it usually gets. A round of work done cheerfully is worth more than exactly the same amount dragged through in a discontented, querulous temper. There are girls whose tone and smile are well worth a dollar a week to the housekeeper who can afford to pay it.

In the second place, if a woman feels that her neighbor's higher rate of payment makes it harder for her to content her own servants, she is simply facing, in one form more, the problem of independent living which confronts us all. My neighbor's style of dress makes me dissatisfied with mine; her indulgence of her children makes mine restless. Am I to complain of her? Surely not. Still less am I to expect her to change her habits for my sake. I am to adjust myself to the situation with all the practical philosophy I can command, and make as few words as possible about it.

Things that are hard are not necessarily unfair. The distinction is too often lost sight of. It is hard for moderate incomes that domestic service is so much more costly than it once was, though, for that matter, it is much more elaborate and exacting. But it does not at all follow that the price paid for it is unfair. Women often speak of the old rates—three dollars a week, two dollars a week—as if they had been fixed by some fiat of the fates and to tamper with them were a form of blasphemy.

"I could have kept Jane," says a well-to-do housekeeper, "and she was the best help I ever had, but she wanted five dollars a week, and it didn't seem right to pay so much."

"Right?" There is no right about it,

if the pocketbook consents, and other obligations are satisfactorily met. It is simply a question of getting a superior article for more, or an inferior for less, and moral considerations don't enter into it. Or, if they do, they all point the other way.

For a family in easy circumstances there are few pleasanter ways of spending money than in paying liberally for all kinds of service. There is the selfish pleasure of association with persons whose work is lightened by liberal compensation, and there is the opportunity so much coveted by philanthropists of being generous without pauperizing. Much of the money paid to domestic servants finds its way, with punctilious, affectionate regularity, to lonely homes in the provinces and the "old country." To one who knows the cheer and comfort they represent, it does not seem exactly a sin to help a little to swell such remittances.

Missionaries Between Covers

BY GRACE WILLIS

The doctor's daughter walked leisurely up the street, ahead of me, and I hurried to catch up with her, for I like Susie—she is good company. She was carrying a book under her arm.

"Is it something new?" I asked, as I stepped up beside her.

"O no," she replied, handing me the book. "I almost know some parts of it by heart, I have read it so often. I have just dropped in to leave Lovey Mary with Mrs. Kemp, and she had finished this so I am taking it home."

"Are you a circulating library?" I asked, turning the leaves of the book.

"Well, not exactly, though sometimes I think I am something like it," she laughed.

"There are a great many people," she went on sweetly and without the least note of self-praise, "who do not realize the good they can do by lending their books. Now there's Stepping Heavenward, that lovely diary story. The copy Grandma gave me when I was sixteen is so tattered that I had to tie it up to preserve it and I bought another copy to loan. I don't know how many girls and young married women have thanked me for lending it to them. Whenever I see people whom I want to get interested in missions, the kind that needs a little coaxing with fiction, I just slip *The Bishop's Conversion* into their hands. That's great! They're sure to be interested after that."

"But," I interrupted, "there are a number of good books I have read and would like to loan, but I don't own them."

"I know it," returned Susie quickly. "I found myself in that position, too, and I concluded I could afford to buy a book or two now and then, just on purpose to loan. It pays. I have noticed several of the younger young people taking up Sunday school teaching lately, so I have started Elizabeth Harrison's *Study of Child Nature* on the rounds. It is written in such a pleasing way. That's one of the books I bought on purpose."

"And as for Mrs. Guenther! That's the woman who washes for us, you know. I am ashamed to call her a 'washwoman'

now. We never knew what a fine, intelligent woman she is until we began to give her our church papers and magazines each week as fast as we had read them, and to loan her our books. She is as fond of Henry van Dyke's writings as you are, and so careful of the books, too.

"I have actually had girls say to me, 'I never lend my books.' Isn't it dreadful? It's so selfish. I never read a good book but what I think of several other people who would enjoy it. Why, of course, sometimes people are careless. I have had books come back to me with pages turned down, spots on the covers, the backs broken and leaves loosened, but it is generally the people who ought to know better who do that. Mrs. Guenther wraps them up in paper when she carries them home, and returns them spotless. What does it matter, if they do get worn out? That's what good books are for—to be used, and you can't use them without wearing them more or less. Annie, our girl, reads a good deal evenings, and it keeps me busy supplying her.

"Why, I discovered that the boys in my class, some of them, were devouring everything they could get hold of, and the trash some of them were reading! So I persuaded Jim (you know he has such splendid taste and owns so many fine books) to let me loan his to the boys. He grumbled at first, but now he is as much interested as I am in putting good books in the way of the boys and curing their taste for trash.

"Then I take books down to Papa's reception-room and leave them on the table, for the poor patients to while away their time with. One day I took home *The Making of an American*. I had left it there for two or three months and I didn't think any one wanted it any more. The next afternoon I met Charlie Slocum, who goes to Papa every day to have his foot dressed, and he said, 'O Miss Susie, I was reading a book with your name in it, in your father's office' (I always put my name and address in my books, you know) 'and I hadn't quite finished it, and I noticed it was gone this morning. Would you mind letting me take it just once to finish it?' So I carried it right back, and I loaned Charlie some more books.

"Fannie Wentworth has been reading *Individual Work for Individuals*. It helped me so much, I knew it would help her. She passes around the books I lend her to the girls in the store who take their lunches and read at noon anything they can get to kill time.

"I have been astonished to find how many people are hungry for good reading matter. It is a shame to let it lie idle on the shelves."

We had reached the neat little house in front of which the doctor's sign was planted. I handed the book back to her.

"O," she exclaimed, "you have let me run on so that I almost forgot to ask what I wanted most to know; how is your Aunt Sarah?"

"She is very much better," said I, "but not able to be up yet. She is in that trying stage when she is neither sick nor well, and she gets discouraged."

Susie thrust the book into my hands. "Please take that to her," she cried, "with a bushel of my love. It's the very thing, short stories, you know—The

Golden Wedding and others. She is sure to enjoy it. Good-by."

Epicurean Women

Epicurean women abound in every wealthy community. They spend the winter in Florida, New York, or Washington; dividing the rest of the year between the seashore, the mountains and the lakes, with occasional visits to what they call their homes. They must have the best of everything, and assume no responsibility beyond running up bills for their husbands to pay, or to remain unpaid. Their special paradise is foreign travel, and no pension or hotel along the beaten highways of Europe is without its quota of these precious daughters of Epicurus. They flit hither and thither where least ennui and most diversion allures.

Two or three years of this irresponsible existence is sufficient to disqualify them for usefulness either in Europe or America, either here or hereafter. When they return, if they ever do, to their native town or city, the drudgery of house-keeping has become intolerable, the responsibilities of social life unendurable, and their poor husbands are glad enough when the restless fit seizes them again and they can be packed off to Egypt, or Russia, or whatever remote corner of the earth remains for their idle hands and restless feet, their empty minds and hollow hearts, to invade with their unearned gold.—William De Witt Hyde, in *From Epicurus to Christ*

The Spice-Box

The Spice-box is a nice box;

I love to peep within.

I love to sniff each fragrant whiff
(Since sniffing is no sin).

I love to play I'm far away

In balmy islands sweet,

'Mid spicy trees that woo the breeze,
With spice-roots 'neath my feet.

This cinnamon once grew upon

A tree in Borneo;

The inner bark; how nicely mark!

They stripped and rolled it—so!

These fragrant cloves, in Ceylon's groves

As flower-buds they grew;

Now, plucked and dried, o'er oceans wide

They come to me and you.

O ginger hot, you're not forgot!

I think you're from Jamaica.

In dusty brown you come to town,

As sober as a Quaker.

Stem of a reed you were, indeed,

Though powder now we view;

You love to bite, yet not in spite;

Oh, no! in friendship true.

Cassia and mace must find their place

(Mace is the nutmeg's sheath),

And nutmegs grow on trees, you know,

The tropic skies beneath.

Sweet allspice next (I find perplexed,

Its real name is pimento),

Its powdered seeds fulfill our needs,

With aromatic scent, oh!

Yes, the Spice-box is a nice box!

I find it quite bewitchin'.

All earth, you see, sends gifts to me,

Right here in Mother's kitchen.

Then let me learn, and wisely turn

To use each pungent spice;

This very minute I'll begin it,

Make Mother something nice!

—Laura E. Richards, in *More Five Minute Stories*.

For the Children

Prince Cheery-Boy's Bed

BY HANNAH G. FERNALD

Paul's mamma thought he was unhappy because he was cross, and Paul thought he was cross because he was unhappy; but no one doubted that he was both. His little cousin Edith was crying because Paul would not play nicely; Grandma was comforting Edith; Mamma was looking grave and Paul was scowling dreadfully.

"He got out of the wrong side of the bed!" said Grandma.

"Same's I always do!" snapped Paul.

Uncle Ned put down his newspaper: "That's just what Prince Cheery-Boy told the Fairy Godmother!"

"Is it a story, Uncle Ned?" cried Edith. "O, tell it, please!"

Uncle Ned looked at Paul.

"Please!" said Paul, sulkily. So Uncle Ned began:

"Once upon a time there lived a king and queen who were very happy when the Fairy Gardenia brought them a beautiful little boy to be their own.

"Whatever happens," said Gardenia, 'don't let the child have anything to do with the Fairy Prickle!' And the Queen promised that she would not—if she could help it.

"They gave the little boy many fine names, but he was so bright and lovable that every one called him Prince Cheery-Boy. His favorite playmate was little Rosalys, the head shepherd's daughter, and they passed their days together merrily until the Prince's sixth birthday brought him the Bed.

"It was a beautiful bed to look at, shaped and colored like a shell; and the sheets and coverlets were of silk almost as soft and dainty as rose petals. No one knew just where it came from. The servants found it in the courtyard early on the morning of Cheery-Boy's birthday, and as the initials of all his fine names were carved on its side, every one knew that it must be a gift for the Prince.

"Rosalys and Cheery-Boy played all day with the birthday toys, and ate a great deal of the birthday cake and candy, and the Prince went late—for so small a boy—to sleep in the new bed.

"All night he twisted and tossed and the next morning came downstairs with the strangest expression on his face. And he behaved even more strangely than he looked! He would not share his toys with Rosalys, and he would not go into the garden to play as she wished. When the Queen questioned him gently he answered her so rudely that she felt sure her boy must be ill, and sent at once for the Court Physician.

"The Court Physician was a very wise man indeed. He felt Prince Cheery-Boy's pulse, and looked at his pink tongue and at his scowling forehead.

"Your Majesty," said the Court Physician gravely, 'His Royal Highness's temper is very much out of order, but I see no other trouble. Permit me to advise you to consult his Fairy Godmother.'

"The State Coach was dispatched with an urgent message to the Fairy Gardenia, but the horses were scarcely out of

hearing when the Fairy darted into the room.

"I thought I'd better not wait for the coach," she said. 'What's the matter?' But the minute she saw the Prince she knew very well what was the matter. 'What has he been sleeping on?' she asked. The Queen told her about the bed.

"The Fairy Prickle's work!" exclaimed Gardenia. 'She has sent him one of her beds with a wrong side, and he has got out of that side today!'

"Then," said the Queen, 'he must get out of the other side tomorrow, and we shall all be happy again; or perhaps it will be safer to change back to the old bed.'

"The Fairy shook her head sadly. 'If it were only as simple as that,' she said, 'how many mothers would be happier! But the mischief is done and no mere change of beds will make it right. Since this has happened he is as likely to get out of one bed the wrong way as another—and today's right side may be tomorrow's wrong! I'm afraid our Prince will always be likely to start wrong sometimes, but he needn't stay wrong!' And then she turned to the Prince.

"Cheery-Boy," she said gently, 'are you willing to admit that you started wrong today?'

"Cheery-Boy looked at his mother's red eyelids and at Rosalys' little hand held tight against her cheek. He knew, and now he blushed to think that the marks of his own fingers were under Rosalys' hand, for, for the first time in his life, he had struck her. He saw that something was wrong and he began to think it might be himself, so he looked straight into Gardenia's eyes and said, 'Yes'm!'

"That's the first step out of the trouble," cried the Fairy, 'and you've taken it bravely! Now, dear child, whenever this happens again, there's just one thing to do! Go back to your room, sit down on the side of the bed, and wait there patiently until you think of something kind to do for somebody, and then go and do it!'

"Before Cheery-Boy could answer, the Fairy was gone. The Prince hesitated a moment and then walked slowly up the stairs. They heard his door shut, and the Queen took Rosalys on her lap and smoothed the smarting cheek.

"By and by Cheery-Boy came skipping down the stairs two steps at a time. He ran into the room looking just his old, merry self.

"Rosalys," he cried, 'here's some 'fumery to put on your poor cheek, and if you'll come to the garden now, I'll build the loveliest bower for your dolls!' So the Queen kissed them both tenderly and they ran off to the garden."

"Is that all?" said Edith. "Tell about the bower."

"That's all!" said Uncle Ned, and took up his paper again.

Paul scuffled slowly out into the hall and up the stairs to his room. Pretty soon he came back, smiling shamefacedly at Uncle Ned. He held out his hand to Edith.

"Edie," he said, "I guess I could make a sort of a bower! Let's come try!"

Closet and Altar

THE EVIL OF WORRY

Fret not thyself, it tendeth only to evil-doing.

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world, I was miserable; it makes me happy now to trust in God.—*Lyman Beecher.*

How perplexed the angels must be at the sight of the fretting child of a Heavenly Father!—*Mark Guy Pearse.*

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

Time was, I shrank from what was right
From fear of what was wrong;
I would not brave the sacred fight,
Because the foe was strong.

But now I cast that finer sense
And sorer shame aside;
Such dread of sin was indolence,
Such aim at Heaven was pride.

So when my Saviour calls, I rise
And calmly do my best;
Leaving to him with silent eyes
Of hope and fear the rest.

—*John Henry Newman.*

I feel and grieve; but, by the grace of God, I fret at nothing.—*John Wesley.*

The crosses of the present moment always bring their own special grace and consequent comfort to them; we see the hand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God; we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is bitter and unendurable; all seems dark and helpless.—*Fenelon.*

Come what may to the dearest ones we have on earth, God and his upholding grace will be there, and he cares for them more than even we can do. An earnest commendation to his love will avail them more than all our fretting.—*H. L. S. Lear.*

O Lord, my God, I have never gained by worry, though I have often lost by lack of needful care. Help me to distinguish and divide, that I may not go burdened when Thou wouldst have me free, or become heedless where Thou hast commanded me to watch and be sober. Let the foundation of my trust be in Thy loving mercy and the motive of my care in a desire for better service. Teach me to forget myself in thinking of the work Thou givest me to do and thus in quietness of heart let me have rest and strength. Set me wholly free from anxieties which spring out of the vanities and falsities of the earth, that I may walk in the simplicity of heart which becomes Thy child, free from all grumbings, impatient agitations of spirit, envyings, jealousies and suspicions, with joy and gladness and a grateful heart for all Thy gifts. In the name of Christ. Amen.

God's Providence in History*

By Rev. A. E. Dunning

The wisdom of the International Lesson Committee in selecting topics and texts usually needs no defense. Occasionally it admits of none, as in the lesson now before us. The apparent purpose was to present a royal child as a theme for study. Here is a boy who neither does nor says anything, who does not give us the slightest suggestion of his personality. He is only the dummy in a drama. Moreover, the verses selected give us little clew to the writer's purpose unless we include that epochal event in Israel's history which is entirely left out of this course—the overthrow of Baal worship by Jehu, the chosen instrument of Elijah and Elisha to restore the supremacy of Jehovah. That wholesale slaughter included Ahaziah, king of Judah, who was visiting the king of Israel when the revolution led by Jehu took place. His death left his mother, Athaliah, the daughter of Jezebel, who was as wicked as her mother [2 Chron. 22: 3], a power in Judah. She caused to be killed, as she supposed, all her son's children, and thus fixed herself on the throne. In this way Jehu's destruction of the worship of Baal in one kingdom led to its firmer establishment in the other. Yet the historian declares that the death of the king of Judah was of God [2 Chron. 22: 7], who preserved the life of a child of the royal family in order that he might repair the temple and restore the worship of Jehovah. The lesson intended in this history therefore seems to be that God rules in nations under all conditions, and that we may steadfastly trust him in confidence that our work for him will not be in vain. The story as it unfolds shows:

1. *God's protection in dark times.* The heroic characters in this story are the high priest Jehoiada and his wife Jehosheba, a sister of the slaughtered king. She saved one little boy from the murderous hand of his grandmother and hid him with his nurse in a storeroom of the temple. Those were dark days for the worshippers of Jehovah. Their religion was not fashionable. The Baalites seemed to be having everything their own way. Yet the temple, when most neglected, was thereby the safer place—perhaps the only place—to hide the rescued child. When the high priest thought his business most useless he was saving the life of the future king who would restore the temple and bring the people back to the worship of Jehovah. For six long years Joash was kept in his hiding place while events ordered by the providence of God were preparing the way for him to sit on the throne.

Those silent years when Jehoiada and Joash remained in the shadow, when the followers of Baal had full sway in Jerusalem and the followers of Jehovah were powerless in his own city, send down to us through the ages their message of patience:

Behind the dim unknown,
Standeth God within the shadow, keeping watch
above his own.

2. *God's plans revealed through his servants.* The wise priest kept his secret well while he watched the growing discontent of the people under the exacting reign of the selfish and wicked queen. A ruler of that character is sure to foment the spirit of revolt and in time to provoke it to break forth. Jehoiada, trusting God, sought to discern his will in the signs of the times, and discovered the opportune moment to bring forth the royal child. The crowning of Joash is one of the most impressive dramatic scenes in the Old Testament. The chief officers of the army were first told of the hidden boy and sworn to secrecy. Then the guards were so arranged that only those loyal to Jehoiada should have access to the temple area. When the officers and soldiers, armed with the weapons which had once belonged to King David, stood on guard, and the people crowded around attracted by the unusual movement, then Jehoiada with his sons, clad in their priestly robes, led the child out of the temple and placed

him on a platform in full view of all. They put a crown on his head and a copy of the laws of the kingdom into his hand. They touched him with the anointing oil, clapped their hands and shouted, "Long live the king" [2 Kings 11: 12]. The crowd caught up the phrase and repeated it in a swelling chorus. The trumpets sounded, the bands of music played, the people sang joyfully the national anthems [2 Chron. 23: 12, 13], and the little boy stood there, crowned, holding the law, merely a willing instrument in the hands of his guardians.

The Scriptures would teach us that in the same way the priest and his wife, the officers and the soldiers, were instruments in the hands of God to fulfill his plans. They might have neglected his commands, have lost interest in his kingdom, have refused to seize the opportunity placed before them, just as the boy might have refused to be made king. They all acted under the guidance of a higher power, and saved the nation because they sought to know the will of God and obeyed it faithfully as far as they knew it. That is the lesson for us in this vivid picture out of an old world life.

3. *The wicked overthrown by God's servants.* It had seemed as though the bad queen was securely established, and had the large majority on her side. But there were unreckoned factors against her. There were the boy in the storeroom of the temple, the high priest at the altar and his faithful wife. There was the conscience of the people, dormant but capable of wielding a mighty power. Above all, there was Jehovah who chose his own time to act. When the moment came, the wicked queen was deposed and destroyed, her priest of Baal slain at the altar of his god, and the otherwise bloodless revolution seemed so easy of accomplishment that it appeared as though it had been spontaneous. Yet it was one of the most important events in the history of Israel, and it was wrought by simple, watchful obedience to the will of God.

No one who strives to do the will of God is helpless or weak in the presence of evil powers, however strong they may appear. He who has wrought great revolutions through his servants in the past is today directing the course of history, and will use us, if we put ourselves into his hands, to fulfill his purposes and to establish his kingdom over mankind.

* International Sunday School Lesson for Nov. 6. Joash, the Boy King. Text, 2 Kings 11: 1-16.

On the Merrimac

LOWELL

In this Bay State city a rare testimonial to the influence of one short pastorate has been given. Twenty-two ministers of six denominations have recorded their appreciation of Rev. Ralph Gillam, acting pastor for two years of First Church, in a formal letter. He spread the spirit of earnest evangelism as a warm and invigorating atmosphere throughout the city and its suburbs. His departure is marked by a palpable lessening of aggressive evangelistic power.

METHUEN

The little hills rejoice whereon this peaceful town spreads in beauty. The Nevins Library, the public school, the Searies and the Tenney estates and the stone church, have enlarged its substantial renown. For twenty years Rev. Charles H. Oliphant, pastor of First Church, has kept and crowned the dignified prestige of our New England faith; and Ardover Conference is proud of the longest pastorate in her family of churches.

The Methuen church has been quietly metamorphosed during these years from a rural meeting house to a suburban edifice. The sheds in the rear are but empty relics of days when farmers' horses cribbed their beams while the sermon swelled past the meridian. Today the new metropolitan spirit pervades all. The famous \$50,000 window of La Farge, the lately provided ladies' parlor, the refectory and the primary room furnished at an expense of \$3,500, tell the same story of improvement. The recent purchase of adjoining land bodes fair for other parish buildings that will perfect the church plant.

Mr. Oliphant says there is nothing to boast about in all this, with benevolences increased eightfold and widened influence; but we can all be glad that the prophet's promise has been fulfilled, "In quietness and in confidence shall be your strength."

E. V. B.

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The Conversation Corner

The Rest of Vacation

NOT vacation rest—the sleeping and idling and doing nothing which some people get out of vacation time—but the rest of the vacation letters and pictures left out last week. The letters are not long and the pictures not large, but they recall very pleasant thoughts of my vacation, as you will see.

Dear Mr. Martin: Mother says when she was a little girl she used to be a Cornerer, and so I am glad to be one. There are no Congregationalists in this New Jersey town, so I go to the Presbyterian Sunday school. Mother and Paul and I were out driving yesterday, and as we came home from Princeton on the old turnpike road which crosses Stony Brook we saw in a field a pile of cannon balls. Paul and I went over and touched them and thought how George Washington fought with the British on this very spot. Lovingly,
Lawrenceville, N. J. RUTH P.

Yes, I remember going to that battle—I mean, battlefield—some thirty years ago, and thinking of George Washington, too. But the best thought of all is that now the British and Americans do not fight nor feel like fighting each other. The Primate of the English Church—in some way the greatest man in England, next to the king—has everywhere a most cordial reception in our country, especially in the city of George Washington, and in Faneuil Hall—much more enthusiastic than our ancestors would have given to his predecessor in 1775! The world does move, though slowly, towards the good.

Dear Mr. Martin: That trip we had together up the Saco River in the naptha launch was one I shall always remember. After you left us we put our dory into winter quarters. I brought my little boat here and sailed it on the pond, and had a race with another little boat, and my boat won. I hope to see you when I go with the Lawrenceville football team to Massachusetts in 19—! With love,
Lawrenceville, N. J. PAUL P.

Now this Paul and this Ruth happen to be the very children of the pictures and, better yet, the place of their summer vacation was the same beach on the coast of Maine where I happened to be, and where, most happily, I happened to get acquainted with them. They lived in a very comfortable cottage, called "Shoreacres," right on the shore of Saco Bay, looking out past Wood Island Light to the Atlantic. (I could not help thinking of the time, about fifty years ago, when on a mackerel-fishing excursion our schooner was anchored under the shelter of that island for a night!) When my time was up at the hotel, I had for the rest of my vacation a restful room in that hospitable cottage.

What happy times those children had all the time! They bathed every day, rain or shine, blow or calm, in the ocean at their door; they went out fishing in their dory; they put on overalls or frock and helped their father paint the house; in the grove at the rear of their acres they had a tent—don't they look happy sitting at its door? In the tree at their left they had seats, to which they and their dog could easily climb together. Yes, that was a nice trip we had on the naptha launch, "Nemo," up the river from the landing where the "dummy" railroad left us. The constant windings of the

river, its wooded shores and solitary coves made a beautiful variety, and the children imagined Robinson Crusoe and Friday watching us from the uninhabited islands! Look on your maps and see where the river empties and where it rises—I know the latter, for I remember that ten years ago this summer a friend and I were at Crawford Notch in the White Mountains, and after climbing Mt. Willard stopped at "the little lakelet whence comes the Saco River."



There were other children, too, for companions. One little fellow especially used to go with me—one day by "dummy" and little steamer to Biddeford Pool, which was not a pool at all, but a quaint settlement on a beautiful bay close to the ocean; another to Ocean Park camp grounds, and saw high up on a post in the grove a nice little house with this sign, *Squirrel Inn*. The boy rapped on



the post, while I stood ready to shoot the squirrel when he came out the door (with my kodak, of course), but he did not come—the sign was wrong, the squirrel was not in! When we came home the tide was up and we had a great time trying to cross Goose Fare Brook, and at last had to use the railroad bridge.

One day I found that boy and another on a little raft in a deep and muddy pond. I got them off, but took them afterward to get their picture on it. The raft had floated away to the other side of the pond. I went around to get it through an impassable (!) swamp of bogs and bushes, but when I got on the raft with a long pole to bring it back, the raft began to sink and I was glad to get ashore. Came back a shorter way—as I thought—encountering a brook to cross, and poled myself over that as best as I could, with shoes so soaked that I had to borrow the

hotel keeper's for my next trip—but I took the picture of the boys, with raft in the distance!

Invited by a gentleman (from Auburn-dale) to his home on a grand beach on Pine Point, I found to my surprise that it was a birthday party for a happy, young Corner boy who has often written us about his vacation (and his *echinarach-nian* dollars), the party being attended by many other boys and girls of various ages. A little beyond is Portland, and I went there one day and took a steamboat trip among the islands. Found to my dismay that it was not the right excursion, but at Great Chebeague Island got ashore, ran and rode a mile or two and connected with the right one at the other side—besides getting acquainted with some island boys, who were glad to get some *Mayflowers* (of the Pilgrim Press variety). The end of that excursion was Orr's Island, where I had time to visit the seaside farmhouse associated with Mrs. Stowe's "Pearl of Orr's Island" story, the lady of the house telling me, as I understood it, that she was the granddaughter of "Zephaniah Pennell."

One other incident only—meeting on the beach a gentleman engaged in Uncle Sam's engineering service at the headwaters of the Mississippi River, then on an Eastern furlough; and so we talked it all over, remembering that about forty years ago we were passengers together on a schooner bound from Labrador to Boston and passing within sight of land where we were then talking—yes, I find it was forty years ago yesterday. What a web-work of life, in God's providence, we live! This is positively all "the rest of vacation" reports—unless something very remarkable comes up. [As probably something will.—D. F.]

Dear Mr. Martin: Is the O. F.'s Corner exclusively for finding old hymns? If not, I suggest ancient coins for a change. I have the copper cents of 1822, 31, 45, 51, 52, 53.

South Framingham, Mass. F. J. S.

Coin makes a very good change, Mr. S.; glad we do not have to lug around those big coppers of our boyhood; you must have one of the last of them—did not the small size come in about 1856? Here is another letter on the same subject.

I have an old coin, recently plowed up; seems to be copper. On one side is a face and the words: GEORGIUS. III. REX. On the other side, figure of a woman sitting on some kind of an animal and date, 1772. Is it of any value?

Mt. Vernon, Md.

C. F. R.

I called on my numismatic authority at 31 Exchange Street, and found it was a British ha'penny. Miss "Britannia" has olive branch in one hand, spear in the other and a shield behind her. I suppose she would pass at her face value in the country of King George III. Mr. Morey handed me his last bulletin with all sorts of coins and currency listed. He said the rarest United States coin was perhaps the half dime of 1802, of which there are not over twelve in existence. I read in that same evening's paper that an 1804 silver dollar sold in Oregon for \$1,100. Got either of those, O. F.'s?

Mr. Martin

The Literature of the Day

Ex-President Cleveland's Apologia

Ex-President Cleveland is always sure of a hearing. These papers constitute his explanation and defense of disputed acts in his two terms as President. He deals with the independence of the Executive, first historically and then in connection with his famous controversy with the Senate; takes up and justifies the interference of the Government during the Chicago strike of 1894; deals with the necessities and the action of the Government in its issue of bonds to save the gold reserve and to prevent business panic and violent recurrence to the silver standard; and explains and justifies his action in the Venezuelan boundary controversy. These papers have been received as spoken utterances with wide interest by general audiences, as well as by students of political history. As the testimony of the chief actor in important decisions of the Executive establishing precedents, they must take high rank for students of the history of American constitutional law. For a book intended as a permanent contribution to political history, the indispensable index should not have been omitted.

[Presidential Problems, by Grover Cleveland. pp. 281. Century Co. \$1.80 net.]

Mrs. Whitney's Grown-up Story

It is no slight achievement for a woman of eighty to have written so youthful-spirited a book as Biddy's Episodes. It relates not so much to the experiences of the growing girls so effectively pictured in her earlier stories, as to the progress of character and romance in the field of the novel. Biddy is a delightful young woman, alike in her mischievous and her social impulses, almost too piquant and charming, indeed, for the hero of the tale. The self-confessed old maid, everybody's friend and counselor, in her keen and wise observation of life and her playfulness of humor seems a reflection of the author's own character and experience. It is a charming and characteristic touch that she cannot lay down the pen without finding a congenial mate for this youthful hearted counterpart. The atmosphere of the story is thoroughly, if not dogmatically religious, and Boston and its neighborhood are amusingly indicated by transpositions of familiar local names. Admirers of Mrs. Whitney and her peculiarly American and New England point of view will find an advance of art in this charming example of her fruitful literary activity.

[Biddy's Episodes, by Mrs. A. D. T. Whitney. pp. 327. Houghton, Mifflin & Co.]

RELIGION

The Churches and Educated Men, by Edwin Noah Hardy. pp. 305. Pilgrim Press. \$1.25 net.

Useful and suggestive. Those who believe that Christianity is decadent and that the old times were better than these, should have their attention drawn to the facts and figures here brought together. Mr. Hardy does not minimize present dangers, but shows conclusively, we think, that a period of transition and readjustment has also been a period of growth in influence for Christianity in and through the universities. He lays emphasis

upon the fact that this growth has come to a great extent, and most hopefully, from student initiative.

Seven Sorts of Successful Services, by Rev. James L. Hill, D. D. pp. 224. E. B. Treat & Co. \$1.00.

Ministers will profit by these suggestions, but the greatest good will be accomplished if the people in the pews will also read. For with them lies the solution of the problem. Dr. Hill shows that, under ordinary conditions, if the members of the church do not feel the necessity of maintaining the second service, no eloquence of preaching nor employment of seductive methods will make it profitable. On the other hand, with their hearty support, this service may be most valuable. He suggests several ways of conducting the service which have proven helpful.

The Truth of the Apostolic Gospel, by Principal R. A. Falconer, D. Litt. pp. 148. Int. Com. of Y. M. C. A., New York.

An outline course of popular study in apologetics, historical in method with suggestions for further thought and reading.

Evangelism, by G. Campbell Morgan, D. D. pp. 99. The Bookstore, East Northfield, Mass., and F. H. Revell Co. 50 cents.

Lectures delivered to the faculties and students of four American theological seminaries. The theme is one with which Dr. Morgan is familiar by personal and long-continued experience and his handling is stimulating and suggestive.

Old Truths, by Henry Graham, D. D. pp. 229. Eaton & Mains. \$1.00.

Illustrations of Christian truth collected from long experience in preaching. The author has picked out the plums, arranged them topically in alphabetical order and offers them to preachers and lovers of religious reading. Most of them are fresh and suggestive, all represent original thought suggested by study and observation of the ways of men in the varied experiences of the Methodist itineracy.

The Harmonized and Subject Reference New Testament, by James W. Shearer. pp. 649. Subject Reference Co., Delaware, N. J. \$1.50.

The outstanding peculiarity of this edition of the New Testament is that it is printed in paragraphs like any other book, the Gospels being harmonized and arranged with reference to topical and local divisions of Christ's life, while the sections are provided with descriptive headings.

Scripture Doctrine, by J. J. Summerbell and Others. pp. 283. Christian Pub. Co., Dayton, O.

Whittlers of the Word of God, by Perry Wayland Sinks. pp. 60. F. H. Revell Co. 40 cents net.

Wit and Wisdom of Christianity, by J. Freeman Howard. pp. 159. Thos. H. Devereaux & Co., Chicago. \$1.00.

TRAVEL

Naples, painted by Augustine Fitzgerald, described by Sybil Fitzgerald. pp. 236. Macmillan Co.

The pictures and text in this handsome book work admirably together to convey something of the spirit of enjoyment, sunshine and good cheer with their sharp contradictions of misery and laziness which characterize the queen city of the bay. The authors are familiar with the thoughts and ways of the people. There is an air of leisurely enjoyment in the descriptions which puts us in touch with their life. As a means of recalling happy Neapolitan days, as a sympathetic picture of a life quite alien to our own, as a temptation to travel, the book takes high rank.

A Yankee on the Yangtze, by William E. Geil. pp. 312. A. C. Armstrong & Son.

Mr. Geil is a well-known American evangelist and student of missions. He made this journey, from Shanghai up the great river of China and across the Shan states to Burma partly for pleasure and partly for study. One meets the members of various bands of Christian workers and gets a picture of their activities and successes and difficulties from a sympathetic but judicial observer. The style is breezy and the pages crowded with incident and story. Mr. Geil is an admirable photographer and his pictures really illustrate the story of his experiences.

The Kingdom of Siam, by A. Cecil Carter. pp. 280. G. P. Putnam's Sons. \$2.00 net.

An account of the country, government, peoples, resources and education of Siam, prepared in connection with the exhibit at the St. Louis Exposition and written by high officials of the Siamese Government. The ground is well covered and there are many illustrations. A single allusion to schools is all that the student of mission work will be able to glean from its pages.

The Book and the Land, by Rev. R. W. Van Schoick, D. D. pp. 253. Eaton & Mains. \$1.00 net.

Mr. Van Schoick was a member of the pilgrimage to Jerusalem on the occasion of the meeting of the International Sunday School Convention. His account of his observations and experiences is strongly personal and of interest rather to his friends and traveling companions than to the general public.

FICTION

The Soldier of the Valley, by Nelson Lloyd. pp. 335. Chas. Scribner's Sons.

The appeal of this story will be especially to men, with humor of a delightful sort. The people of the remote Pennsylvania valley are so drawn that our amusement at their oddities is tempered by a hearty sympathy with their finer qualities. The theme and enthusiasm of the book is brotherly affection, and the reader finds himself greatly drawn to the two brothers, one of whom tells the story. Women will hardly forgive the heroine, who is, however, deliberately kept in shadow that we may not be too seriously shocked by her fickleness. The life of the country school and the man-gossip of the village store are happily depicted.

In the Closed Room, by Frances Hodgson Burnett. pp. 130. McClure, Phillips & Co.

Mrs. Burnett's mastery of the pathetic was never better illustrated than in this story. The little girl who has the gift of communion with the spirit world is so effectively and skillfully drawn that we are made to feel that she belongs in her surroundings, even though the delicacy and refinement of her organization contrasts her strongly with entirely healthy and uneducated parents. The publishers have done their work with great taste and skill. The pages are beautiful in their simple and effective ornament, and the illustrations by Jessie Wilcox Smith have charm and beauty.

Susan Clegg and Her Friend Mrs. Lathrop, by Anne Warner. pp. 227. Little, Brown & Co. \$1.00.

These humorous sketches have excited admiring attention in the *Century Magazine*. Miss Clegg is a serio-comic character in whose mouth the affairs of her village are interpreted on the lines of her own narrow views of life. The author uses her as a mouthpiece for occasional brilliancies of humorous description and characterization and there are a number of good laughs in the pages of the book. The story of the minister's vacation and the fate of his thirteen children, distributed about the parish in his absence, is a delightfully humorous conception.

The Private Tutor, by Gamaliel Bradford, Jr. pp. 322. Houghton, Mifflin & Co. \$1.50.

An amusing account of the difficulties of a young man who had been put in charge of an impossible youth, heir to many millions, but utterly incapable of polish. The scene of the story is in Rome, but the prominent characters, with a single exception, are Americans.

The Princess Thora, by Harris Burland. pp. 360. Little, Brown & Co. \$1.50.

Jules Verne and Rider Haggard, rolled together and deprived of the finest touches of their literary skill, might have produced such a romance as this account of the discovery of the North Pole by men who never returned.

The Light Brigade in Spain, by Herbert Strang. G. P. Putnam's Sons. pp. 416. \$1.50.

Melodrama in large doses, centering about the adventures of Lieutenant Jack Lumsden of the Ninety-fifth Rifles in the war against Napoleon in Spain. The campaign of Sir John Moore, which culminated in the general's death at Coruña, and the Spanish defense of Saragossa are described vividly.

FOR BOYS AND GIRLS

The Phoenix and the Carpet, by E. Nesbit. pp. 257. Macmillan Co. \$1.50.
Mrs. Bland's books for boys and girls are too little known on this side the Atlantic. We spoke some years ago in high terms of her *Nine Unlikely Tales*. This long story, in its mingling of sense and nonsense, its un-failing humor and clever handling of absurd and amusing situations is almost as good. It is the sort of thing which children will enjoy while its sly hits at the absurdities of grown-up life will appeal to their elders. The children of the book are capital company, and though scene and vocabulary are English, there is little which will not interest and appeal to our American children. One of the most original and amusing juvenile stories of the year.

The Little Colonel in Arizona, by Annie Fellows Johnston. pp. 313. L. C. Page & Co. \$1.50.
The education and experience of the Little Colonel and her friend go on in these pages with much of the charming naturalness and good sense which have made the success of the series. Life in the irrigated lands on the edge of the desert is described. The efforts of a girl and boy to be strong in poverty and trial and their reward in growth of character underlie the varied and brightly colored incidents. A strong and wholesome story.

Red Cap Tales, by S. R. Crockett. pp. 413. Macmillan Co.

Mr. Crockett, himself a born story-teller, boldly faces the fact that the present generation of children consider Scott's novels "slow." He extracts and relates, therefore, the most interesting adventures from *Waverley*, *Guy Rannering*, *Rob Roy* and *The Antiquary* for their benefit, with the hope that these preliminary tastes will lead to a longing for the originals. Granted that such an introduction is needed, of which we fear there is little doubt, the task could not have fallen into more loving hands. The book is handsomely made and illustrated and the children of the interludes are engaging.

The Mysterious Beacon Light, by George E. Walsh. pp. 354. Little, Brown & Co.

A vivid imagination, some experience in writing for boys and a good literary style have combined to produce an exciting story of the adventures of four schoolboys at sea and along the Labrador coast. A clean, wholesome story for boys.

On a Lark to the Planets, by Frances Trego Montgomery. pp. 180. Sanfield Pub. Co. \$1.50.

Stories of Brave Dogs, edited by M. H. Carter. pp. 197. Century Co. 65 cents net.

Tales and poems reproduced from the pages of *St. Nicholas*. Pictures are interspersed and the book will be of value in helping children to understand their dog neighbors.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 30, Sunday. *God's Care*.—*Luke 12: 22-34*.

It is not worth while to trust God by halves. Either he is our Father and cares for us and it is his good pleasure to give us the kingdom, or else our confidence in him is entirely misplaced. There is something insulting in a halfway faith and an intermittent trust. Yet remember that our life with God is a partnership and that his desire is limited by our receptivity. *Help us, O Lord, to trust Thee with all our hearts, whether Thou givest or refusest, for Thy No is as good as Thy Yes. Let Thy good pleasure be confidence and joy in loss as well as gain, that with all good will and childlike faith we may pray, "Thy kingdom come, Thy will be done on earth as it is in heaven."*

Oct. 31. *Humility*.—*Luke 14: 1-14*.

Here is a twofold lesson. We are warned against self-assertion in social relations. A large part of the misery of the world arises from the fact that men and women are unsure and assertive of their social standing. We are taught also the right use of home and means in hospitality. It is not that we are never to call friends and brethren to a feast. But how many of us ever plan our invitations with direct reference to the impossibility of return?

Nov. 1. *The Supper*.—*Luke 14: 15-24*.

Counsel about invitations is naturally followed by God's own example. He asks the undeserving. These excuses indicate proportion of interest. When God's call and companionship cease to occupy the first place in the heart, they are practically excluded altogether. Note for our warning God's purpose that his house shall be filled with guests. There is a place for every one of us, but, if we make excuses, some one will be found to fill our place.

Nov. 2. *The Lost Sheep*.—*Luke 15: 1-7*.

The Pharisees murmured at the very purpose for which Christ came. We have too many gospels nowadays in which Christ's giving of himself for sinners is forgotten or ignored. It was one sheep for whom Christ went so far until he found it. Note the rejoicing of the shepherd. Our return is joy for Christ, our refusal is his grief.

Nov. 3. *The Lost Coin*.—*Luke 15: 8-10*.

Note the wide sweep of horizon in Christ's thought. He sees the spiritual realm and its inhabitants and their sorrow or delight in the affairs of men. It is not only Christ who rejoices in our return but the great cloud of witnesses.

Nov. 4. *The Father's Love*.—*Luke 15: 11-24*.

Go at once to the heart of this parable and watch with the father for his son's return. After his repentance the riotous living must have seemed unreal to the younger son as sin always does to the repentant sinner. The real life was in the father's house. God will not compel even his own children. With the least touch of compulsion heaven would cease to be the Father's house. The gates of the heavenly city of John's vision are always open. The dogs without cannot enter, for they have no desire. The children do not go out, for the same reason.

Nov. 5. *The Unfilial Son*.—*Luke 15: 25-32*.

This elder brother's failure was more hopeless than his brother's. The younger son in the fields with the swine had some glimpse of his father's heart and character, but the elder brother lived with him in total misunderstanding. The worst exile is constant companionship that leads to no real communion of thought or purpose. The return of the prodigal was an awakening for his smug and self-satisfied elder brother. How or whether the father won back his unfilial elder son the parable leaves unsaid.

Bits from New Books

Shirking Life

A lonely life may be simpler, but it is also poorer; the problem of living is shirked, not solved.—*From Jordan's The Philippian Gospel* (Fleming H. Revell Co.)

The Lazy Neapolitan

Misery in this blazing sunshine loses more than half its horrors, and much of the pity given to the poor is wasted. A lady told me that one day, while walking along the shore, she saw a ragged and half-starved man lying on the sand. Thinking that he would be only too thankful to earn a few soldi, she asked him to carry her box and camp-stool for her. "*Grazie, Signora, ma ho già mangiato oggi*" (Thank you, Lady! but I have already eaten today), was the answer.—*From Fitzgerald's Naples* (Macmillan).

The Beginning of Age

When life lies fair in the distance, with the rosy hues of anticipation transfiguring its rugged steep and yawning chasms, we are young, though our years may number three-score and ten. On that first day when we look back, either happily or with remorse, to the stony ways over which we have traveled, losing concern for that part of the journey which is yet to come, we have grown old.—*From Reed's The Master's Violin* (Putnam).

Welcoming an Unwelcome Caller

I told her she was welcome, as I had made her in my mind between my first discomfiture and the end of her characteristic speech. People are not always so insincere as they may make themselves to appear in such sudden concurrences. "Between the saddle and the ground mercy is sought and found"; on the steps of the staircase as one comes down to receive a call whose summons has been met with an "O bother!" and an impatient tossing aside of the little pasteboard warrant served, the mood adjusts itself, and the one is as sincere as the other. The wind changed and the vane points differently, yet just as true. I am "glad to see you" almost always by the time I get into the room and say it. If not, I say simply "Good morning," or "How do you do?" with real courtesy so far as it goes.—*From Whitney's Biddy's Episodes* (Houghton & Mifflin).

A Great Man or a Fool

Only great men and fools act on impulse; and one cannot tell which one is, till one has followed that method for a certain length of time.—*From Bradford's The Private Tutor* (Houghton & Mifflin).

Friendship

The highest plane, the best friends, are those with whom we consciously share the spiritual purpose of our lives. This highest friendship is as precious as it is rare. With such friendships we drop at once into a matter-of-course intimacy and communion. Nothing is held back, nothing concealed; our aims are expressed with the assurance of sympathy; even our shortcomings are confessed with the certainty that they will be forgiven. Such friendship lasts as long as the virtue which is its common bond. Jealousy cannot come in to break it up. Absolute sincerity, absolute loyalty—these are the high terms on which such friendship must be held.—*From Hyde's From Epicurus to Christ* (Macmillan).

A Man's View of Woman's Sphere

We men aren't quite the fools we look, and we learned long ago that unless a woman is content in her world of manners, ethics—conservers of great principles therein . . . beautifiers of life, saints to the suffering, leaders in philanthropy, education—Lord, the field is broad enough! If she is not content there, the poison spot is in her own heart, she will be content nowhere—she has forgotten how to love.—*From Rogers's Peace and the Vices* (Scribner's).

Middle-aged Marriages

I'll admit there's one advantage in gettin' married young. If you're goin' to be happy, you'll be happy lots longer; but then, there's this disadvantage: if you ain't goin' to be happy, you've got that much more time to be miserable in. But when you get married at middle age, if you're goin' to be happy, you can be twice as happy, 'cause you know better how to be happy; an' if you ain't goin' to be happy, you won't be quite so miserable as if you didn't know how to have an easy time, an' you won't be miserable so long.—*From Conrad's Second Mrs. Jim* (L. C. Page).

American Missionary Association

Annual Meeting at Des Moines, Io., Oct. 18-20

The strain of a week of meetings and the prolonged night session of the previous evening made some of those who bear the heaviest burdens in the American Missionary Association, avowedly anxious lest, through sheer weariness, there might be a decline in interest and attendance. But probably few if any of the annual meetings of the association ever began with a larger number of loyal friends than were gathered in the church at 9.30 Tuesday morning. At ten o'clock the auditorium was full and the audience had overflowed into the gallery and Sunday school room.

If there were traces of weariness on the faces that greeted Dr. Washington Gladden as he took the chair, not as moderator of the council, but in the capacity of president of the association, they soon vanished under the spell of the singing of the Fisk Jubilee Quartet. Never did any four persons who have sung under this corporate title, sing better than these men: Messrs. J. W. Work, J. A. Myers, M. Martin and N. W. Ryder. Of their singing Dr. Gladden said when they had finished their beautiful rendition of Crossing the Bar, "That is exquisite art, and it is something more." When they sang at the opening of the session, "You shall have a new hiding place that day," the outbreathing of the inner light on the faces of the early comers was like the coming on of a beautiful dawn. Dr. Gladden allowed the delighted audience to recall them to sing Professor Work's exquisite composition (words and music) A Lullaby, and then the people were ready for the burdens of the new day.

THE YEAR IN REVIEW

In introducing Charles A. Hull of Brooklyn, chairman of the executive committee, Dr. Gladden paid a well deserved tribute to his devotion to the cause and to the inestimable value of his many years of faithful service in the drudgery of administrations. Rounds of applause greeted the man himself—this "brother whose praise is in all the churches," and the very first sentence which fell from his lips, was interrupted by another demonstration of hand-clapping, and no wonder! An A. M. A. audience in its new atmosphere of Western freedom could not let pass such a sentence as this, "In presenting this fifty-eighth annual report your committee first of all reaffirms its faith in those radical teachings of our Lord Jesus Christ concerning human brotherhood."

The rest of the report shows how true the association is to the maxim of the book of James, "I will show thee my faith by my works." It summarized a year of successful administration in church and school and college. It touched upon the new work for the Chinese and Japanese in connection with Dr. Doremus Scudder's missions in Hawaii, to become a blessed fact as soon as the churches will provide the money. The only discouraging feature of the report was the announcement of a deficit which makes the entire debt nearly \$70,000. On the other side, Mr. Hull was able to announce a bequest of \$100,000 to Tallegda College by a member of Plymouth Church, Des Moines, the late James Callanan.

This glad news came close to an announcement of another character, Dr. Gladden's proposed resignation of the office of president of the association, necessitated by the burden of increased responsibility which, according to the expressed will of the council, belongs henceforth to the office of ministration which, in Pauline phrase, means "daily, the care of all the churches."

FROM REPRESENTATIVE NEGROES

Chairman Hull's report was supplemented by four addresses from those in closest touch

with the various phases of the educational work of the association. The first, upon Industrial Education, was given by Prof. J. L. Wiley of Martin, Fla. He is a man slender in form, and has a scholarly face. As he sat in a group of college presidents, one might have thought him an educated Japanese; and his discussion of his subject was of the order of excellence we have here learned to associate with the work of that puissant people.

The second address was by Prof. A. J. Steele of Memphis upon The Secondary and Normal School. For thirty-five years he has, in his own words, "been a Negro," and his splendid service was recognized by a special vote of appreciation. He made it clear that normal training of teachers was equally as important as the industrial training now so generally approved.

Then came that fellow of Harvard and sociologist of first rank, W. E. B. Du Bois. He is, perhaps, even better known as the author of The Souls of the Black Folks, a book which Dr. Gladden ordered all who had not read it, to read in a week's time. His theme was Higher Education. This, to his mind, is one of the effectual means of checking the growth of caste in America. We give a few of his pregnant sentences. Concerning this threatening form of evil, he said:

"The Negro problems in America today, are simply signs of a deeper national problem and not isolated phenomena. Were there not a single black man in the land the essential character of this basic problem would remain. The problem is the spirit of caste that is arising in a land which was founded on the bedrock of eternal opposition to caste privileges. Our national immorality is without doubt stealing. We have an industrial system by which it is easy and common for the enemies of thrift, efficiency and genius to be seized and appropriated by the strong, the crafty and the impudent. We are aware, throughout the land, of growing respect for snobbery; we see greater and greater disinclination to remember humble parentage and even our efforts at charity and reform are developing tendencies which make them quite as often agencies of social separation as means of class obliteration."

Dr. Du Bois went on to commend the work of the association, saying that "it alone has from the first taken the most unwavering stand for a system of real education for the Negroes." He said in closing, "Let us judge all men by their manhood, and not by their color or bank accounts, and, finally, let us open to all the gates of opportunity and keep them wide open."

In Dr. Du Bois we heard the scholar of the modern type; in Prof. T. W. Talley of Nashville, Tenn., who followed, an orator of the old school. The cause which he advocated was Professional Education and he made out a clear case. Race segregation being accepted as a "*modus vivendi*," then, as he made plain, must necessarily arise a demand for professional men of the Negro race. He thought that there was special need of Negroes who could defend the rights of the race by tongue and pen. "The tongue and pen helped to win our freedom and they must help to defend it."

DR. VAN HORN'S ADDRESS

When he had finished his address the church clock had almost marked high noon, but the audience still lingered to hear Rev. F. J. Van Horn, D. D., on the Conquest of Caste. Dr. Gladden, in introducing him to an audience in a church in which he won national reputation as preacher and leader, omitted much that might have been said to pay tribute to what he had done in church building by quoting with fine effect Christopher Wren's

epitaph, "*Si monumentum requiris, circumspice.*"

Dr. Van Horn said in part: "The caste pride, which is the direst curse of half the globe, threatens to become the direst curse of the other half. The principal business of the A. M. A. is not industrial or professional education, but to increase the knowledge of the Holy Scriptures. These declare, 'God hath made of one blood all nations that do dwell on the face of the earth.' Do we believe it? There is a growing denial of Paul's doctrine of the racial unity of humanity. The black man is looked upon in the North as a problem, in the South as a pestilence. The curse of caste, unrebuked and unchecked, will be the undoing of cultured America. We must grasp again the simple statement of the fact which Paul declared on Mars' Hill. This doctrine of essential race unity we must go forth and preach, beginning at Des Moines."

These brief excerpts simply suggest the power of an address which held the large audience long past the noon hour, and sent them forth from the first session of the A. M. A. glowing with what the author of *Ecce Homo* calls the characteristic virtue of Christianity, "a passion for humanity."

WHITES AND BLACKS

(Tuesday Afternoon)

The afternoon session sustained the high level of the forenoon and was notable for the discreet and delicate way in which the newly assumed educational work of the association in the South for whites was discussed. The association has for many years carried on a church work among the mountain whites, but now it has put its shoulder also to the wheel in behalf of Atlanta Theological Seminary and the Congregational College at Demorest, Ga. These were represented respectively by their presidents, Rev. J. E. Kirby and Rev. John C. Campbell. On the afternoon program, however, they were preceded by Rev. A. C. Garner of Washington, D. C., who spoke impressively on the place of Congregational churches in the evangelization of the South. Himself a product of Congregational evangelism, he showed how our churches offer the Negroes the two great principles which slavery denied them—freedom of action and fellowship with cultivated brethren.

Messrs. Kirby and Campbell, one of Michigan antecedents and the other a former Massachusetts boy, are now devoting heart and hand to the effort to provide adequate Christian education of the traditional Congregational type for large numbers of white young men and women. Both affirm stoutly an equal interest in the black man, but their sympathies have been drawn out toward the white population of the South, among a large portion of whom there is, so they think, one of the most promising missionary fields in the country. They pictured the condition of white boys and girls with but few advantages and with a limited horizon.

Attention then swung back again to the brother in black by reason of Secretary Woodbury's pungent paper dealing in plain terms with the sophistries and antipathies of those who seek to begot the Southern question by raising needless alarms over possible mixture of the two races. From his own frequent visits to the South he was able to cite instances of injustice on the part of the dominant race that have never crept into the public print. He asked why the crimes against colored womanhood were passed over in silence, and he sought to exonerate the Negro from the charge of being especially addicted as a race to the crime which is often followed by lynchings. He showed how little, com-

paratively, that crime has to do with the great majority of lynchings in the South. The paper closed with the classic words of President Roosevelt to Senator Gorman declaring that he would rather lose the Presidency than to turn his back on the principles of human liberty enunciated by Abraham Lincoln.

RIGGS, BOND, HOYT AND HIATT

(Tuesday Evening)

The plainly printed program for the evening service contained no intimation of the possibility of what might enter between the lines in the white space dividing the words Hymn and Scripture Lesson. It was an event of no less importance than a farewell word of Dr. Gladden, in relinquishing the president's chair, and the simple address of acceptance of the place by Dr. Bradford. That Dr. Gladden's service had been a labor of love, no one could doubt who heard him speak; and none who listened to Dr. Bradford's words of acceptance could fail to see that his heart had long been given to the cause to which he was now openly wedded. It is a happy feature of this change of leaders that "the spirit of Elijah doth rest on Elisha."

The Fisk Jubilee Singers sung again, by special request, "'Tis the old-time religion" and, "Were you there when they crucified my Lord?"; and then Mr. Charles A. Hull offered a resolution concerning the repair of Strieby Hall at Tougaloo University—a measure imperatively needed for the practical use of the school and also a debt of honor to the memory of Dr. Strieby. In seconding the motion, Dr. Lyman Abbott offered to open the columns of the *Outlook* for appeals for funds for this purpose.

The first speaker was that man of honorable name and still more honorable personal service for the Indian, Rev. A. L. Riggs, D. D., of Santee Agency, Nebraska. He laid special emphasis upon the need of religious education for the Indian. Government schools, without strong religious influence, cannot, no matter what their equipment and how great the money expended in them, really do the Indian any lasting good. In a word, unless we Christianize the Indian, we cannot possibly civilize him. Dr. Riggs in his own work has united training for hand, head and heart. Beside his school buildings stands one of the best attended churches in that section in the West.

Rev. James Bond of Nashville, Tenn., said early in his address which came next: "I come to bring the message of gratitude from a grateful race. You taught us that to be useful is to be great and to be wise is to be simple. We have brought along to this meeting some samples so that you can judge for yourself whether your educational policy has been a success." He then told of the rise of his people in material things from the poverty of slavery to two hundred and thirty millions in personal property and nineteen millions in church property; but the Negro's prosperity and desire to rise has raised again, he said, the hate of the race that wishes to reduce him once more to slavery. Today the question is, "Shall the Negro be a citizen or a serf?"

Attention was next turned to the needs of the mountain highlanders in the Southland by Prof. H. L. Hoyt of Grand View, Tenn. He told of their poverty, their feuds, their addiction to moonshine whisky; the special degradation of the women; the illiteracy of their clergy and the unethical character of their religion. He followed a vivid picture of people as they were, by a good account of what was being done for them in the schools and colleges of the associations and his recitals of instances of intellectual hunger among the young people of the mountains were peculiarly touching.

The last address exceptionally brilliant and finished was given by Dr. C. W. Hiatt of Cleveland, O., on Essential Elements in Christian Education. He began by emphasizing the thought, "The world the subject of re-

demption." The chief agency for social redemption is education. Jesus said, "Go and teach all nations." Christianity is a teaching religion and it realizes itself through Christian education. Learning is likened to a torch. It is a torch either to light the way—or to kindle the fires of destruction.

Christian education demands consecrated personality. Mr. Samuel Armstrong, while his body molds in the grave, bids his soul go marching on in Booker T. Washington and that is the way that Christian education works. The motto on the escutcheon of this association is, "Christianized intelligence and intelligent Christianity." The A. M. A. has a field in the Southland. We went there when we were sorely needed, we shall stay there; for the need was never greater than now. We have everything we need, except this one thing—sustaining capital.

WOMAN'S HOUR

(Wednesday Morning)

The three phases of the work among the despised races were set forth; the secretary, Miss D. E. Emerson, presenting the annual report and recounting the origin, history and work of the Woman's Department. Miss Annie Beecher Scoville, introduced as the granddaughter of Henry Ward Beecher, in earnest words told of the work among the Dakotas, and of the imperative need of maintaining the primary educational work. Miss D. D. Leavens of Saluda, N. C., gave a vivid picture of the American Highlander, recounting the humble condition and high ambitions of these mountain people, their concrete ideal being voiced in the expression of one girl who said, "I want to be like those Northern people." Miss Leavens spoke an appreciative word of the help afforded by barrels of clothing, but added that money, and not only barrels, is necessary to sustain the work.

An enthusiastic greeting was given Mrs. Booker T. Washington, who asked for patience with a race which has had but a single generation for development in freedom. She gave a realistic presentation of the home life, in many cases not unlike that of slavery times, but which is being transformed by the missionary and educational agencies of the association. Secretary Gutterson closed the session with an address upon Race Readjustment in the South, contrasting the resources and character of the North with the poverty, illiteracy and religious character of the Southern white and the struggling condition of the 8,000,000 blacks who have been barred from the exercise of suffrage. The progress of the black race he declared to be attested by the acquisition of \$750,000,000 of property; by the advance from 100 per cent. of illiteracy to 50 per cent. in forty years while the population has doubled; and by the structure of the home life.

BUSINESS

Treasurer Hubbard's report recorded the receipt of \$161,234 from churches, Sunday schools and individuals, making with legacies, tuition and income from funds, a total of \$325,478. The expenditure, including \$22,183 for administration, \$18,713 for agencies and \$10,683 for publications, amounted in the aggregate to \$373,981, leaving a debt balance, Sept. 30, 1904, of \$67,917, of which \$19,414 were carried over from last year. This report had been carefully examined and indorsed by the standing committee, Joseph E. Brown, chairman, which took occasion in presenting it to heartily indorse the conditional gift plan. Dr. Bradford was chosen president. The present secretaries and treasurer were re-elected and these men chosen on the executive committee: James R. MacColl, Lewellyn Pratt, William W. McLane, F. S. Fitch.

The Southerners were especially keen for the union of the three denominations. It will mean much in the work for both blacks and whites.

Sunday School and Publishing Society

THE MISSIONARY DEPARTMENT

The first of the five home societies to be brought formally to the attention of the Congregational clans gathered at Des Moines last week was the Sunday School and Publishing Society. In the absence of its president, Rev. Willard Scott, Vice-President Nehemiah Boynton occupied the chair and Rev. Henry N. Hoyt read the official report prepared by Sec. George M. Boynton, whose health did not permit him to be present. It was a cheering story of constantly increasing work during the last three years. From fifty to sixty consecrated and tireless men have been busy in its wide field, doing the pioneer work of the denomination. Of the 389 new churches organized from January 1901 to 1904, 158 grew out of Sunday schools organized by these missionaries, while 138 more received valuable aid in their initial stages. In addition 1,500 Sunday schools, most of them in new communities, were started. The income has increased to \$202,767, and in 1903 the amount—\$59,000—was the largest ever received directly from churches and Sunday schools. The Children's Day offering was over \$25,000. The report asked for larger interest on the part of pastors, referred to two or three cases of combination with the Home Missionary Society and the American Missionary Association in the selection of superintendents where the field was limited, but claimed for the society the right to insist that the person selected should have had unusual experience in Sunday school work—a right which it considers desirable to maintain in the future.

THE PUBLISHING DEPARTMENT

Passing to the other field of the society's activities—its publishing affairs—the report enumerated the six main lines of such work. Total sales during the past three years averaged \$366,887 per annum. With regard to improved Sunday school help the report said, "The most important thing for us has been to secure any study of the Bible with whatever help was available, rather than to spend too much time on theories of religious education." Yet the disposition of the society to progress as rapidly as is feasible was shown by the fact that the standard Sunday school periodicals are now supplemented by easy courses for beginners and scholarly text-books for adults, and never has so much care, study and money been expended on them as now. During the last twelve years the business department paid \$67,000 to the missionary department. The patronage of every church and Sunday school in the land was requested.

THE SPEECHES

This instructive report was re-enforced by three addresses. Sec. W. F. McMillen traced the vital connection between the Sunday school and the home, showing by graphic illustrations how the little child is often the key to the situation, and may be the bridge between non-Christian homes and the Church. He emphasized the incalculable value of the educational influence which the society exerts through the vast amount of good literature which it circulates the country over. He would have the Sunday school made more of an educational force in order to stop the leakage of young men and women. Rev. C. H. Beale of Milwaukee, Wis., pointed out the unique appeal which the society makes to its constituency, because it has to do with the childhood of America, and here we have the choicest material, because of its accessibility, its promise and its potency. He paid a warm tribute to the late George C. Haun of Wisconsin, whose valiant service as a missionary of the society cannot be surpassed in the annals of the Church or country. Rev. W. B. D. Gray of Cheyenne, Wyo., superintendent for that region, took his hearers straight to the fron-

tier, and with the aid of word picture and bright incidents, in which cowboys and ranchmen figured, showed the nature and variety of the work which he and other missionaries are doing. He held that there is still a frontier, and that there ought to be more ranch and itinerant missionaries and circuit riders who will be teachers, superintendents and pastors over a fixed area of country and be responsible for it.

Evangelism at the Front

Evangelism was one of the deepest and most responsive notes struck at the council. Delegates with the widest acquaintance with the men, means and methods of Congregationalism recognized in the council several pronounced tidal movements. Of these the most powerful, the most prophetic of the coming kingdom was the advanced movement in evangelism.

After the appointment of a strong committee on Evangelism with Dr. Hillis as chairman, and Dr. Fifield as secretary, an invitation was quietly given to those interested in the new movement to meet for conference in the Baptist church. The hour was inconvenient for many yet the church was filled. In the company were seen the ablest leaders of the denomination. Liberals and conservatives forgot their differences in the growing passion for saving men. Dr. Dawson of London, told the intensely interesting story of the evangelistic movement of which he is the leader, and answered many questions concerning the work. Incidentally allusion was made to the fact that Dr. Hillis had cancelled many of his lecture engagements that he might devote more time to this work of evangelism. Several spoke of the movement with great enthusiasm. *Rescue the Perishing* was sung and Dr. Hillis said, "Brethren, we have this hour been together in the upper chamber with our Lord, and we shall never forget this meeting, let us all kneel while Dr. Dawson leads us in prayer of consecration." Again and again the low but fervent "Amen," indicated the reality, the unity and intensity of this consecration.

The meeting closed with the singing of a consecration hymn. Men who have felt the spiritual uplift at Northfield, have attended consecration services in great religious gatherings remarked that nowhere else had they ever experienced such a splendid uplift of spiritual power. Men from the Atlantic seaboard and the Pacific coast, with the men of the Interior, pledged themselves to an earnest, intelligent, fearless advance under the Spirit's guidance in evangelism. Plans are rapidly maturing which give great promise of success in this new spiritual expansion.

Congregational Day at St. Louis

BY REV. W. T. MCELVEEN, BOSTON

Congregational Day at the Louisiana Purchase Exposition was a great success. Dr. Patton, Mr. Newell and their associates on the local committee are to be congratulated and thanked. In the afternoon Festival Hall, seating 3,000, was more than half filled. Two hundred National Council delegates from Des Moines sat on the platform. While the audience gathered Mr. Charles Galloway, the organist of one of the St. Louis churches, played the monster organ. The printed program furnished by the Congregational Publishing Society was a missionary tract that answered briefly ten questions about Congregationalism. Dr. Washington Gladden presided. Mr. Walter B. Stevens, secretary of the Exposition, welcomed the gathering. Since April 30 more than fifteen million people had passed through the gates of the Fair grounds. But none more welcome or who had contributed more to the nation's growth than the children of the Pilgrims.

Dr. Boynton who was presented as the

Nehemiah who had builded up the walls of the denomination, took as his text John Fiske's saying that this was an age not of iron, but of ideas. The Christian Church had expressed the great ideas of the fatherhood and friendship of God, the Saviourhood of Jesus and the endlessness of the growth of the soul. The Congregational Church was the embodiment of the ideas which our age needs. The Grinnell American Board meeting expressed the idea of the universality of the gospel. The Des Moines National Council had expressed as never before the ideas of Christian unity, evangelism and fellowship.

Dr. Jefferson showed how the church satisfied the many hungers of men. What the world needs is a warm-hearted, sympathetic, serving church. Recall the six great pictures of the New Testament—the pictures of the Good Samaritan, the Great Physician, the Good and Great Shepherd, the Bread-Giver, the Towel-Girded Servant and the Last Judgment. And never forget the picture of Christ weeping over the city.

Dr. Lyman Abbott "editor, preacher, teacher, publicist, friend of young men and counselor of statesmen" spoke not for Congregationalism but to Congregationalists. The two principles for which we stand are: (1) every man is in the immediate presence of God and directly responsible to God and (2) all men are brethren. Not many years ago men spoke of Congregational churches, but never of the *Congregational Church*. Now we are a church bound together not by a creed or a session, but by a common sympathy and a common purpose. In the past we made a god of our independence. Every man for himself and the Home Missionary Society take the hindmost is a poor policy. We have the men and the message for this age. No denomination has such an opportunity. If the church at Columbus, O., could only lend "Archbishop" Gladden to the denomination for a month! If Bishops Bradford and Boynton could but repeat their messages in dozens of our larger cities! Let the three men named constitute themselves a committee and inaugurate a campaign of evangelism and education.

At six o'clock the delegates were the guests of the St. Louis Congregational Club in the spacious Missouri State Building. Again the topic was Congregationalism Coming to Know and Express Itself. Drs. Stimson and Plumb, President Mackenzie, and Professor Nash were the principal speakers. They indulged little in denominational glorifications, but insisted that the recent National Council was a long step forward.

Sunday was another Congregational day. Dr. Lyman Abbott preached at Compton Hill and First Churches, Dr. Dewey at the Compton Hill and the Hyde Park, Dr. Stimson and President Mackenzie at Pilgrim Church, Dr. Jefferson at First, Dr. R. T. Hall of Connecticut and Rev. Asher Anderson at Fountain Avenue Church. About one hundred and fifty of the Des Moines delegates remained in St. Louis over Sunday.

Mr. Denominational Consciousness arrived on an early train and stayed through.

Flashlights and Time Exposures

The fathers were there and so were the sons, but they were all brethren.

H. W. Hubbard, A. M. A. treasurer, has just rounded out thirty-three years of service of the organization, and his vigor and enthusiasm seem equal to thirty-three years more.

Local thoughtfulness could hardly have gone farther. The newspaper men were not forgotten, and the ample wastebaskets under their desks were much appreciated and frequently used.

The four hundred brethren who broke their fast on chicken pie at the Methodist church on the first evening of the council will henceforth be guarded in their denunciations of church suppers.

When going to Plymouth Church it is literally appropriate to say, "Let us go up to the house of the Lord," and the Congregational processional three times each day was a modern "Psalm of Ascent."

Dr. Plumb and Dr. Moxom shared the same section on the train that brought a New England delegation, and fittingly, as Chairman Albright said on Friday evening, the Higher Criticism occupied the upper berth.

Massachusetts led in the number of delegates present, having 51 on the ground, while Illinois as second registered 33. The total number of voting delegates was 435, besides 45 honorary members making a grand total of 480, by far the largest council that has ever assembled. The registration at the Portland, Me., council three years ago was 323.

Plymouth Church poured out its money for purposes of entertainment with the traditional Western free-handedness. In addition to extending hospitality to so many on the ground it contracted with the *Des Moines Register and Leader* to send daily to all the Congregational ministers of the country a copy of the paper containing its admirable report.

One of the interesting by-products of the council was the many college and seminary reunions. Andover, Hartford, Yale, Union and Chicago Seminaries held largely attended reunions. Amherst, Tabor, Yale, Iowa and other college alumni gathered to sing college songs, renew old associations and to kindle enthusiasm for their *alma mater*. Officers of the seminaries and presidents of the colleges met for frequent conference. At these various gatherings the most intense interest in religious education was shown, resulting in the appointment of two important committees in the council; the one made up of representatives of the seminaries and prominent ministers who will visit the colleges to present to the students the demand for Christian-ministered leadership; the other, a committee of ten, to investigate and report to the next council the religious status of our Congregational colleges.

Common prayer is a great arbitrator—the best—of all differences. Common prayer is the best promoter of true friendship. Common prayer is the best cure for and preservative against all unkindly tempers and angry and unlawful passions.—*Bishop Chavasse.*

Adds wholesomeness to the food.

Cleveland's

Baking Powder

Makes the cake keep moist and fresh.

Bay State Sunday Schools Convene

Biologically considered, the first business of each generation is to rear and train its successors. The annual convention of the Massachusetts Sunday School Association at Newton last week gave ample evidence that this primary duty is not being neglected. An earnest and interested company of 800 delegates from the fifty districts of the state gave attention for three days to the discussion of Sunday school topics. An interesting episode was the pilgrimage to the Eliot Memorial and the laying of a wreath upon the monument of the great apostle to the Indians, a worthy pioneer in Bible teaching. Many delegates remained after the business sessions for the trolley ride through the Newtons, Wellesley and Waltham, arranged by the committee on entertainment.

The secretary's report showed fewer scholars enrolled, but a gain of nearly 10,000 in average attendance. There are more and better trained teachers than a year ago and the home department steadily grows in numbers and efficiency. In five years these departments have nearly doubled. The churches have received 6,528 new members from the schools. More than seventy-five per cent. of the schools still use the International lessons, but the use of the Bible Study Union lessons and of supplementary studies is slowly increasing. Nearly two hundred different song books are in use, and from samples exhibited some, at least, are lamentably inferior. The reform in Sunday school music lags inexplicably in a state where musical education is so universal. There is encouraging interest in the better training of teachers. And the library is by no means obsolete as a department of the Sunday school.

It is encouraging to note the hearty denominational co-operation in this common work, and the cordial welcome to an officer of the Religious Education Association and the movement he represents. Such speakers as President Stewart of Auburn Theological Seminary, Bishops Brent and Kinsolving, Professors Moore and Horne, President Mullins, Secretaries McFarland and Conant delighted and instructed their hearers. The social features were, as usual, an essential part of the program and the reception to college men and women was a pleasant variation from routine. The Newton churches joined in entertaining the guests and opened their buildings for the sessions; but Eliot's ample audience room and other accommodations made that the center of attraction and interest.

The next annual convention will be held in Boston.

E. M. N.

The Pioneer Men's League

The Men's League of Spencer, Mass., celebrated its tenth anniversary Oct. 2-4. The history of the league was given by George R. Wakefield, an address on Its Aims and Purpose by Dr. E. W. Norwood and another on Man and the Church by the pastor, Rev. C. J. Hawkins. At a reception and banquet held for the members and their lady friends over 200 representative residents gathered. Dr. William T. McElveen of Boston gave an address on The Coming Man.

The Men's League of the Spencer church enjoys the distinction, so far as is known, of being the first one organized in this country. Its founder was Rev. Sherman W. Brown, former pastor of this church. About two years before, a Men's Club was started in Wisconsin, but the two organizations were quite different. All the leagues formed since this one have resembled it in a measure.

This league now numbers 225, with a resident membership of 150. It first solved the problem of the Sunday evening service. Seven years ago social work was introduced. At the monthly business meetings an address is given by some prominent speaker on current subjects, in connection with a social and refreshments. The league also has maintained for eight years a high grade lecture course, which has been patronized not only by residents, but by those living in surrounding towns. Choice music and noted lecturers have been heard. This has had an educational value by raising the standard of entertainments, and many of the foreign population who before patronized only cheap shows have acquired a taste for something higher. Seven years ago the league formed a beneficiary organization for its members, known as the League Relief, which pays sick and death benefits.

In March, 1901, the founder, Rev. S. W. Brown, died, leaving this monument to his memory. The present pastor has the same interest in the league and has done much to develop and build it up.

G. R. W.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 31, 10.30 A. M. Reports from Our Missionary Anniversaries, Rev. A. P. Davis and Dr. D. S. Clark and F. E. Emrich; Greetings from Great Britain, Rev. W. J. Dawson.

HAMPDEN ASSOCIATION OF MINISTERS, Cooley's Hotel, Springfield, Mass., Nov. 1.

ANDOVER CONFERENCE, Dracut, Mass., Nov. 1.

WORCESTER CENTRAL CONFERENCE, Plymouth Church, Worcester, Nov. 1.

WOMAN'S BOARD OF MISSIONS, annual meeting, Union Church, Providence, R. I., Nov. 2, 3.

INTERDENOMINATIONAL FEDERATION OF MEN'S ORGANIZATIONS, Pilgrim Church, Dorchester, Mass., Nov. 3, 10.30 A. M.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASSES, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

UNION BOSTON CONFERENCE, Old South Church, Nov. 9.

STATE MEETINGS

Additions or corrections should be sent promptly.

Rhode Island	Newport	Nov. 1
Utah	Salt Lake City	Nov. 3-5
Georgia Conference	Measville	Nov. 3-6
Alabama Convention	South Calera	Nov. 9-11
Connecticut Conference	New London	Nov. 15-17
Georgia Convention	Augusta	Nov. 17-20

Marriages

The charge for marriage notices is twenty-five cents.

MILLER-ALLING—At Alling homestead, Northford, Ct., Oct. 12, Mary Maltby, daughter of Mrs. Charles Elford Alling and sister of Rev. Morris Ezra Alling, Rogers, Ark., Yale Divinity School, '04, to Herbert Chauncey Miller, Yale University, '03, and former treasurer Yale Athletic Association, New Haven.

WICKWIRE-GREEN—In Little Rock, Io., Sept. 14, by Rev. Charles A. Downs, Rev. George A. Wickwire, pastor of Congregational church at Merville, Io., to Miss Lelah E. Green.

Deaths

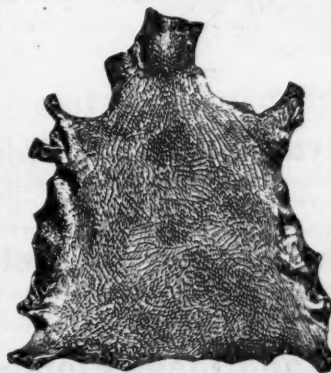
LEAVITT—In Seward, Neb., Oct. 13, Rev. William Leavitt, aged 75. He was well known throughout the state as a preacher and editor. He leaves three sons, one of whom is Rev. Fred Leavitt, pastor in Seward.

The dealer who
sells lamp-chim-
neys to last, is
either a shrewd
or an honest man.
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AND ONLY HOOD'S.

Earn With Safety 5%

This is a fair rate to receive on your money. Your savings invested with THE INDUSTRIAL SAVINGS AND LOAN CO. are free from speculative dangers—earn 5% per annum—a profit consistent with safe methods—and always subject to your control. 5% per annum paid for every day invested, withdrawable at your pleasure.

Our business established over 11 years, under supervision of New York Banking Dept. Our patrons in every State of the Union—their increased investments prove their satisfaction. Write for particulars. Ask for Booklet B.

Assets, \$1,700,000. Surplus and Profits, \$160,000.

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1133-1135 Broadway, New York

6% NET Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 25 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circular and full information free.

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In Wonderful Snake River Valley, Idaho. \$3,000,000 Eastern capital represented in 3 sugar beet factories. We have loaned over \$1,000,000 on farms without loss or dispute. Irrigation, never a crop failure. References from investors East and West on application. ANDERSON BROS. BANK (Estab. 1865), Idaho Falls, Idaho.

FOR all kinds of Church and Sunday School Records and Requisites, no matter where published, send to the Congregationalist Bookstores at Boston or Chicago.

Church and Ministerial Record

Calls

ARNOLD, ARTHUR E., Illini Ch., Warrensburg, Ill., to Malta. Accepts.

BACHELER, GILBERT H., Buckingham, Ct., to Freewater and Ingle Chapel, Ore. Declines.

BAINES-GRIFFITHS, DAVID, formerly of Pilgrim Ch., Kansas City, Kan., to become associate minister of the Presbyterian Church of the Sea and Land, New York, N. Y. Accepts.

BESSEY, WILL N., Mont Clare Ch., Chicago, Ill., to Blue Island. Accepts.

BROWN, GEO. E., to remain a second year at Mapleton, Minn. Declines.

BURHANS, PAUL C., Second Ch., Eau Claire, Wis., to Sykeston, N. D. Accepts, and is at work.

CABARD, OLIN M., Dennis, Mass., to become associate pastor at Bethesda Ch., Brooklyn, N. Y. Accepts, beginning June 1, 1905.

CHAPIN, GEO. E., E. Falmouth, Mass., to Center Ossipee, N. H. Accepts, beginning Nov. 13.

CHAPMAN, RICHARD K., Gettysburg, S. D., to Gann Valley. Accepts.

EVANS, EDW. E., Plymouth Ch., Rochester, N. Y., to Gloversville.

FLINT, IRVING A., Warren, Me., to Church of Christ, Mills, Mass.; also to remain permanently at Warren, with \$100 increase in salary.

GOUDY, ARTHUR L., Olathe, Kan., to Kinsley. Accepts.

GUILD, LEWIS T., Webster Groves, Mo., to First M. E. Ch., Minneapolis, Minn. Accepts.

HENNSTEAD, CARL W., Woden, Io., to Eddyville. Accepts, and is at work.

KNOWLES, MATTHEW, Williamstown, Mich., to Whitehall; also to Alamo. Accepts the former.

LARRY, JOHN H., Penacook, N. H., to Boscawen. Accepts, and is at work.

PRICE, EDGAR H., New Haven, Ct., to Cameron, Mo. Accepts.

ROGERS, CHAS. H., Mason City, Io., accepts call to Plymouth Ch., Lincoln, Neb.

ROPER, C. FREMONT, Winchester, N. H., to River Point, R. I.

SEWALL, JOHN L., St. Albans, Vt., accepts call to Randolph, Mass., to begin Nov. 6.

SMOOT, C. CALVERT, Woodland, Cal., to Second Unitarian Ch., San Francisco.

TENNEY, LEONARD B., Nelson and Harrisville, N. H., to Nanticoke, Ct. Accepts, and is at work.

THORPE, WALTER, Elizabeth, N. J., to Norwich, Vt.

TOOMAY, JOHN B., Carthage, Mo., to Fountain Park Ch., St. Louis.

WHALEY, ADAM D., Edmore, Mich., to N. Amherst, O. Accepts.

WILLOUGHBY, ALBERT S., Granada, Minn., to Edgerton. Accepts.

Ordinations and Installations

BUTLER, GEO. M., 4. Mystic Ch., Medford, Mass., Oct. 18. Sermon, Rev. M. C. Julien; other parts, Rev. Messrs. W. H. Rollins, John Wilde, B. L. York, H. H. French, P. B. Davis, D. A. Newton and Dr. Thos. Sims.

DEAN, LEE M., 4. Westbrook, Me., Oct. 13. Parts by Rev. Messrs. J. E. Aikens, E. E. Keedy, L. W. Snell, J. C. Gregory, S. N. Adams and Smith Baker, D. D.

EVANS, J. MERLE, o. Okarche, Okl., Oct. 10. Parts by Rev. Messrs. J. H. Parker, W. H. Hurlbut, D. S. Bayley, O. P. Avery, C. G. Murphy, R. H. Harper and W. E. Todd.

GEORGE, EDW. A., 4. Ithaca, N. Y., Oct. 13. Sermon, Dr. Lyman Abbott.

LIVINGSTON, THOS., o. Deansboro, N. Y., Oct. 6. Sermon, Rev. F. W. Raymond; other parts, Rev. Messrs. W. D. Eddy, C. E. Miller, Shelton Bissell, C. W. Mason and Dr. Sylvester Burnham.

Resignations

CHAPIN, GEO. E., E. Falmouth, Mass., after three years' service.

GUILD, LEWIS T., Webster Groves, Mo.

RICE, JOHN H. J., Alton, Ill., to take effect Jan. 1, 1905.

SMOOT, C. CALVERT, Woodland, Cal.

TENNEY, LEONARD B., Nelson and Harrisville, N. H.

WHALEY, ADAM D., Edmore and Westville, Mich.

Stated Supplies

ROOT, BENJ. F., Northampton, Mass., at Somers, Ct., for three months.

Personals

BEARDSLEY, FRANK G., Harlan, Io., is the author of A History of American Revivals, first published by the Am. Tract Soc.

BODWELL, JOS. C., at a farewell reception in Lyndonville, Vt., Oct. 13, was given \$170 by his parish and \$75 in gold by Crescent Lodge F. and A. M., of which he is chaplain.

DOANE, FRANK B., and wife, North Haven, Ct., were given a reception Oct. 3, the tenth anniversary of their marriage. A purse of \$105, with other gifts, were presented, and the affair was a complete surprise to them.

HAWKINS, CHAUNCEY J., pastor at Spencer, Mass., has just made a valuable addition to literature in his book, The Mind of Whittier.

HOBBS, EDWIN, has returned to this country after a delightful sojourn in England. He preached to various English congregations, and spent some weeks at Oxford. His present address is Canton, Ill.

KELLEY, FRED'K I., on leaving Dracut, Mass., for his new charge in Derry, N. H., was given by friends in Dracut a generous sum of money, a mahogany Morris chair and other gifts.

RYBERG, C. E., Nome, Alaska, who has been in the Middle States in the interests of his work, has returned to Nome.

SHERMAN, Miss L. L., withdraws acceptance of call to return to the principalship of Northfield Bible Training School, and accepts re-election as secretary of the W. H. M. A.

Bequests and Other Gifts

PITTSFIELD, MASS.—By will of Henry W. Taft: To First Church, Pittsfield, Berkshire Athenaeum and Museum, Congregational churches in Sunderland and Lenox, and trustees of Berea College, \$1,000 each; to Congregational church, W. Stockbridge, Lenox Library Association, and Pittsfield Y. M. C. A., \$500 each.

ST. LOUIS, MO., First, Dr. C. H. Patton. Superb memorial window, representing The Annunciation, from studio of Maitland Armstrong, New York; presented by Mr. and Mrs. E. R. Hoyt in memory of their parents, the late Joseph G. Hoyt (first chancellor of Washington University) and his wife, and the late James D. Thompson and wife.

SANBORN, N. H.—The town is to receive \$15,000 annually from the Wadleigh estate of New York, \$5,000 to be devoted to the care of the family lot in the cemetery; \$5,000 to be invested in books for the public schools; and \$5,000 to form a trust fund for the collegiate education of deserving boys who have graduated from the Sanborn town public schools.

Anniversaries

BARNSTEAD, N. H., First.—Centennial, celebrated Sept. 30.

NORTHFIELD, VT.—Fortieth of ordination of Dr. W. S. Hazen. Fuller account next week.

The patent office of Judea could not have been very extensive.—Dr. McKenzie.

THE NEW MACMILLAN BOOKS

READY THIS WEEK

Mr. Stephen Phillips's The Sin of David

The new play by the author of "Ulysses," etc. Its scenes are in England of the time of Cromwell. Cloth, 16mo, \$1.25 net (postage 8c.)

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Rev. Hugh Black's The Practice of Self-Culture

The author of "Friendship," etc., discusses the best ways of equipping the self for service, treating his subject not as an end in itself, but as part of one's necessary education. Cloth, 12mo, \$1.25 net (postage 10c.)

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An Apostle of the New Evangelism

No ordinary occasion drew the Presbyterian and Congregational ministers together Oct. 10. Dr. Bradford was to introduce Dr. William J. Dawson of London. In the absence of the former, Dr. Hillis in his large way deftly set forth the career of his friend as author, preacher and man, closing with high encomium of one who fitly represents the new evangelism.

Dr. Dawson's appearance as he rose to a hearty greeting was somewhat remarkable. A large figure clothed in black to the crowning shock of hair gave conspicuity to a pair of small, kindly, blue eyes. He seemed to search out his auditors and find them, one by one. They were happy to be found listening to that moderate but unhesitating flow of well-chosen speech by which the Englishman made himself kin with thoughtful Americans. He believed we were again striking the Puritan note in our reverence for God, our reverence for man and in our imperialism of the spiritual sort. Interest grew tense as he defined what Dr. Hillis had called the "new evangelism." To his mind it stands for a better method of approach to the sinner, which has been successful in Brighton, Glasgow and London. It begins not with dogma nor denunciation. Sensationally drawing the people to the churches, it presents the Christ of love and power with marked effect. It seems to be a franker recognition of the light that lighteth every man. Creatures lowest in the scale, called from their haunts at midnight, have surrendered to the Master in great numbers. They all knew and sang, "Rescue the Perishing," when the actual rescue seemed natural enough. By invitation of Dr. Hillis, Dr. Dawson is to spend Nov. 13-21 with Plymouth Church and conduct services in his own fashion. The last meeting will be a lecture, probably on Cromwell.

Somewhat in contrast with this is the mode of evangelism practiced, for example, at the big Central Church in Brooklyn. Preaching, teaching and persuading seem admirably combined here for the double result of edifying and converting. Last season Dr. Cadman prepared a syllabus of sermons to extend over several Sunday evenings. This was distributed weekly among the young men and women of a wide neighborhood. At the same time, the Bible school of 900 was for continuous Sundays invited to an after-service of twenty minutes. Here the pastor's assistant spoke briefly; then, with the officers and teachers, met the pupils in a new way. The effect was immediate and pronounced, the Easter and June communions witnessing large accessions. The plan is to be taken up again this season, with special attention to the Sunday evening service.

In this church the spirit of evangelism is not confined to the main center of operations. A few blocks away a storeroom is utilized on Sunday evenings for a preaching service. This meeting is soon to be moved a few blocks into a handsome chapel, a lot for which has just been purchased. Not satisfied with work among the well-to-do, a project is on foot of locating in Myrtle Avenue, there to press at the very heart of moral and material need.

But the work in the metropolis is many-sided.

Manhattan's Activities

Recrossing the "bridge" one is met by the gratifying news that Manhattan Church has in preparation a Christmas bazar by which a considerable increase of the endowment is expected. A self-perpetuating board of five has been incorporated to administer the growing fund. Dr. Stimson, the pastor, has placed in his publisher's hands another book which deals philosophically and practically with the ques-

tion of morals. Designed especially for young people of our schools and academies, it will be equally serviceable to all youth as it seems to meet the need of a condensed treatise which shall answer simply all sorts of perplexing inquiries as to duty and the principles which lie behind it.

ST. MAUR.

A Ministry to Children

Rev. Owen R. Lovejoy, pastor of First Church, Mt. Vernon, closes a pastorate of nearly six years, to become assistant secretary of the National Child Labor Committee. His field will be in the Northern States. A strong national committee has been formed, comprising such names as Felix Adler, ex-President Cleveland, Miss Jane Addams, Cardinal Gibbons, Graham Taylor.

Mr. Lovejoy came from the Michigan Conference of the Methodist Episcopal Church to Mt. Vernon in February, 1899. The church has since grown from a membership of 115 to 276, and has had peculiarly strong sympathy for the laboring man and his problems. Two years ago, during the anthracite coal strike, Mr. and Mrs. Lovejoy were sent by citizens of Mt. Vernon and vicinity to investigate conditions in the strike region. Mr. Lovejoy is also general secretary of the New York State Conference of Religion and edits the department of Religious Thought in *Current Literature*. In his letter of resignation he says, "It is because of a conviction that I shall be able to preach the gospel of Him who said, 'He that receiveth one of these little ones in my name receiveth me,' in regions more needy, and in direct behalf of children less richly favored with love and protection, that I have been willing to enter the new field."

W. M.



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Christian News from Everywhere

The Pennsylvania Sunday School Association at its recent annual meeting decided to put a special worker into each of the sixty-seven counties of the state. Mr. John Wanamaker, president of the association, and Mr. Heinz agreed to furnish one-half the money required.

Since the murder of Rev. B. Labaree in Persia last March our diplomatic representatives in Persia have been pressing the shah to act vigorously in capturing all who were in the plot, the ringleader being taken shortly after the murder. The vice-consul at Teheran has informed the State Department that the shah at last has ordered the arrest of all the known guilty.

Dr. Chavasse, Bishop of Liverpool, welcoming the Church of England Congress to the city recently, said a hopeful word relative to the need of adaptation of institutional religion to present-day needs and thoughts, and ridiculed the notion that sixteenth-century machinery can solve twentieth-century problems. Which being granted, many changes in the Anglican Church lie ahead.

The president of the Philadelphia Chinese Y. M. C. A. is in danger of personal violence from agents of the syndicate of Chinese gamblers whose operations he has exposed and thwarted to some extent. He estimates that seventy per cent. of the earnings of the 3,000 Chinamen in the city eventually find their way into the gamblers' possession, and naturally the latter do not intend to lose their business, if any little thing like assault or murder can prevent it.

A Deacons' Supper

For three years it has been the custom of the church in Hyde Park, Mass., of which Dr. H. N. Hoyt is pastor, to send cards in the fall to all absent and non-resident members, as well as to families of which one or more are church members, inviting them to a social entertainment for intercourse and reading of letters to quicken interest in faithful church service.

That of a recent Friday evening marked a new feature of interest. Instead of the usual church supper, the deacons under the supervision of the senior deacon, Henry D. Noyes, gave the bounteous supper.

Nearly four hundred persons gathered in the church for the introduction of new members and social intercourse. Supper was served in the chapel. Deacon Noyes opened the program. At each plate were card and pencil for each to write name and a message to the pastor, and the first verse of Break Thou the Bread of Life, which was sung by all, standing. Next the Twenty-third Psalm was repeated in unison. Supper followed.

Deacon Stanley conducted the praise and prayer service, and then for an hour came responses, none exceeding three minutes, of about thirty voices to the questions: "What has the Church done for you?" "What do you owe the Church?" So spontaneous and earnest were the quick replies that it seemed like an old-time love feast.

Deacon Ward opened the topic of social worship and the obligations and privileges of the Sunday and Friday evening prayer meetings, to which others added indorsements. In response to a tender tribute to the pastor and his wife, they feelingly responded.

The deacons distributed envelopes, which at the close of the evening were opened eagerly. The souvenir they contained consisted of a beautiful card, bearing a picture of the church with all doors open, a picture of Dr. and Mrs. Hoyt, and an article taken from *The Congregationalist* of Sept. 24, entitled *The Layman's Part*, the central words, "Take hold of the prayer meeting," being printed in red.

H. B. C.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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In and Around Boston

A Bazar for Blind Women

At the Perkins Institution for the Blind a fair will be held Nov. 10, which is sure to enlist the active sympathy of those who know its purpose. That date is the birthday of Dr. Samuel Gridley Howe, who devoted his life to help blind people to help themselves. Blind girls who are through school often need to earn their living, or at least a part of it. Those who have become blind in adult years often find themselves helpless and become invalids for lack of something to do to occupy their minds and hands. There is a salesroom at the Perkins Institute, 383 Boylston Street, where articles made by blind girls and women in their homes are sold, and the proceeds of the sales last year amounted to over \$1,400. A number of ladies have given much time and thought to building up this industry. The use of the salesroom is given free also, but a salaried worker is needed to keep these blind people in their homes informed of the latest patterns, to advise them in the selection of materials and to encourage them to persevere in their work. The purpose of the fair is to provide for sending a friendly helper into the homes of these unfortunate ones.

The alumnae and pupils of the Perkins Institution are working together to make the fair a success, and many of their friends are sending articles to be sold for the fund. The patronesses include a number of ladies well known in Boston society and in service for the public welfare. Among them are Mrs. Laura E. Richards, Mrs. Elizabeth C. Agassiz, Mrs. Henry S. Pritchett, Miss Caroline Hazard, Mrs. Roger Wolcott and others as prominent. Alumnae and pupils will have charge of the tables at the fair, will furnish music, readings and other entertainment for the guests. Demonstrations will be given on the sewing machine and typewriter, in draughting patterns and cutting garments and in modeling maps in clay. Helen Keller, who has had the unprecedented honor of having her birthday, Oct. 18, celebrated at the St. Louis Fair, years ago gave Boston the name, "The city of kind hearts." It is pretty certain that in their patronage of this fair, Nov. 10, its people will prove worthy of their name.

A Noted Englishman in the City

Bostonians are to have a glimpse of Rev. W. J. Dawson, the well-known preacher and author, pastor at Highbury Quadrant, London, when he returns from the West next week. He is to preach at Mt. Vernon Church Sunday morning, Oct. 30, and at Shawmut Church in the evening. Monday morning he will be a speaker at the Boston Ministers' Meeting,

while on Monday evening at Shawmut Church he is to lecture on Savonarola. To this lecture admission is free. After Monday he goes to Brooklyn, N. Y., to assist Dr. Hillis in a series of evangelistic meetings.

Convention of Workers with Men

The Interdenominational Federation of Men's Clubs will hold its second annual convention at Pilgrim Church, Dorchester, Nov. 3. There will be addresses by Rev. Messrs. Shattuck of Easthampton, Ford of Lowell and Stockdale of Berkeley Temple. Rev. E. N. Hardy will conduct a Round Table, in which specialists in the work will participate.

The Pilgrim Hymnal Illustrated

The editor of this new hymnal, Rev. C. L. Noyes, gave the Boston ministers last Monday morning a fine exposition of the work, explaining its characteristics and how its various excellencies were achieved. His presentation was delightfully illustrated by the singing of typical hymns by the quartet of the Woburn church. Speaker and singers held the audience willing captives nearly an hour and a half.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 21

Mrs. S. B. Capron, the leader, read verses 4-8 of Paul's epistle to Philemon.

Miss Buck of the eastern Maine branch spoke of the refreshment she found in attending this prayer service, and of the difficulty of the work among the small and scattered country auxiliaries. Mrs. Lydia Tichenor Bailey, formerly well known as a teacher among the Mormons, now living in Meriden, N. H., emphasized the same thought, saying that when we pray for those in the foreign field we must not forget that workers at home find the same need of divine help.

Mrs. Fuller of Jamaica Plain told of the recent death of Miss Martha Chamberlain at Honolulu, child of missionary parents and herself a faithful worker in the Hawaiian W. B. M. Miss Chamberlain was stricken with paralysis while leading a missionary meeting, having just given out the hymn, "God moves in a mysterious way," etc.

The topic on the Prayer Calendar for the week being Our Work and Workers in Spain, Miss Lamson read letters from Miss Webb, now principal of our school in Madrid. She also brought word of the pleasant voyage and happy arrival in Madrid of Miss Helen Winger, who had just gone out to be teacher of science in our school.

Miss Sheldon, formerly of Adabazar, spoke of the joy in Philemon's heart when he received the glowing letter of Paul, and urged us individually to give help to tired workers in the same way.

Word has just been received of the valuable help which Dr. Wilfred T. Grenfell, the Labrador missionary was able to render the S. S. Viking, which was wrecked late in August, about thirty-five miles below Rigolet (at the head of Hamilton Inlet), Labrador. Dr. Grenfell "happened to be steaming by a couple of hours after she ran upon the rocks." He adds: "I was the means of taking off over fifty persons from the wreck and now have lost a week over trying to save the cargo and ship. We had a great time taking off the passengers. It was none of my seeking, so though I greatly regret the time, I am grateful to God for the chance, for it will be a great lever to help me with the new colony at the large lumber mill to which the steamer and cargo belonged, besides giving me great chances to be listened to by the new lumber hands and people that we took off the wreck. We anticipate quite a lift in our spiritual influence with these people through this."

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials and never publish the same one twice.

From James Yemmeisler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to every one who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of indigestion. They are not claimed to be a cure-all, but are prepared for stomach troubles only, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

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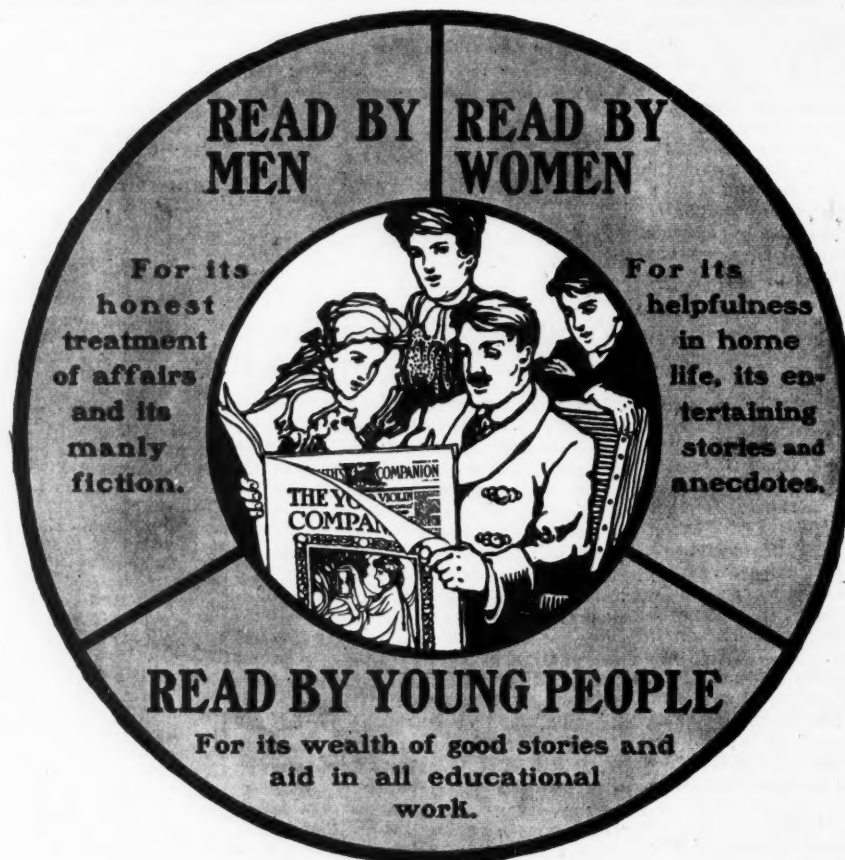
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